# THE PRACTICE OF PIETY,

Directing a Christian how to walk that he may please God:

*Amplified by the Author.*

The 45 Edition.

*Piety or Godliness is profitable unto all things having promise of the life that now is, and of that which is to come:*
1 Tim. 4:8.

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# TO THE devout READER.

*I Had not purposed to enlarge the last Edition. save that the importunitie of many devoutly disposed, prevailed with me, to adde some points and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: & withall finished all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewell in the Lord Jesus.*

To the High and Mighty

# PRINCE CHARLES,

## Prince of Wales.

CHRIST JESUS, the PRINCE of Princes, 1 Tim. 6: 15 Rev. 22: 13. bleſſe your Highneſs with length of dayes, and an increaſe of all Graces; *wich may make you* truly proſperous in this life, & eternally happy in that wich is to come.

Jonathan ſhot three Arrowes, to drive David further off from Sauls furie, 1 Sam. 20: 20, 22. & this is the third Epiſtle which I have written, to draw your Highneſſe neerer to Gods favour, by directing your heart to begin (like Joſiah, 2 Chron. 34: 3.) in your *a* youth, to ſeeke after the God of David, (& of Jacob) your Father. Not but that I know, that your Highneſſe doth this without mine admonition, but becauſe I would with the Apoſtle, 2 Cor. 8: v 7. have you to abound in every Grace, in Faith & knowledge, and in all diligence, and in your love to Gods ſervice and true Religion. Never was there more need of plain and unfained Admonitions: for the Comick in that ſaying, ſeemes but to have prophecyed of our times, *Obſequium amicos, veritas odium parit.* And no marvell; ſeeing that we are falln into the dregs of Time, which being the laſt, muſt needs be the worſt dayes. And how can there be worſe, ſeeing Vanitie knows not how to be vainer, nor Wickedneſſe how to be more wicked? and whereas heretofore thoſe have been counted moſt holy, who have ſhewed themſelves moſt zealous in their Religion: they are now reputed moſt diſcreet, who can make the leaſt profeſſion of their Faith. And that theſe are the laſt dayes



*a Qui monet ut facias, quod jam facis, ille monendo laudat, & hortatu comprobat acta ſua.*

appears evidently, because the Securitie of mens eternall state hath so overwhelmed, (as CHRIST foretold it should Mat. 25: 1. &c.) all sorts: that most who now live, are become lovers of pleasures, more than lovers of GOD: 2 Tim. 1: 4. And of those who pretend to love GOD, O GOD! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes! where (being Christians) they can sport themselves, to hear the Vassals of the (a) Devil scoffing religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now adayes seek in most Christians for the power, shall scarce almost find the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his Coming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one Drop of the Oyl of saving Faith in their lamps? For the greatest wisdome of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good book haps into their hands; or some good motion cometh into their heads, whereby they are put in minde to consider the uncertaintie of this life present; or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to think of these things, yet, It is not yet time, And that he is yet young enough (though he can not but know, that many

(a) *Exemplum accidit mulieris, Domino teste, qua theatrum adiit, & inde cum Damonio rediit, Itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi: constanter & justissime quidem (inquit) feci, in meo eam inveni.* Tert. de spect. Lib. 6, 26. Therefore Tertullian *in Cap. 6.* calls the stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum.* Jam. 5: 9. Rev. 21: 20.

many millions as young as himself are already in Hell, for want of timely repentance,) Presumption warranteth him in the other Eare, that he may have time hereafter, at his leisure to repent: and that howsoever others dye, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Salomons sluggard, he yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sinnes: till at last, Despaire (Securities ugly Handmaid) comes in unlooked for, and shewes him his Houre-glasse; dolefully telling him, that his time is past: and that nothing now remains, but to dye, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are like to be thus soothed to their end: and in the end snared to their endlesse perdition.

In my desire therefore of the common salvation; but especially of your Highnesse everlasting welfare, I have endevoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor Labours (in a short while) cometh now forth again the 32. time, under the gracious protection of your Higneſſe favour, and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour; how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Pietie? Pietie made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry, and other religious Princes, to be so honoured; that their names (since their deaths) smell in the Church of GOD like a precious Ointment, and their remembrance is sweet as Honey in all mouthes, and as Musick at a Banquet of Wine, when as the lips of others, who have been godlesse and irreligious Princes, do rot and stink in the memorie of Gods people. And what honour is it for great men to have great titles on earth; *when God accounts their Names unworthy to be written*, Luk. 10: 20. Rev. 17. 8. *in his Book of life in Heaven?*

It is Piety that embalmes a Prince his good name, and makes his face *to shine before men, and glorifies* his soul among Angels. For as Moses his face, by often talking with God *shined in the eyes of the people*, Exod. 31: 29, 30. so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be *changed from glory to glory, by the Spirit of the Lord*, 2 Cor. 3: 18. to the Image of the Lord And seeing this life is uncertain to all; especially Princes: What argument is more fit, both for Princes and People to studie, than that which teacheth sinfull man to deny himself by mortifying his corruption, that he may enjoy Christ, the Author of our salvation: To renounce these false and momentany pleasures of the world, that he may attain the true and eternall joyes of Heaven: and to make them truely honourable before God in piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: but what we spend like Mary, *Matt.* 26: 13. in the Practice of Piety, *shall remain our true memoriall for ever.* For *Piety hath the promise of this life, and of that which shall never end.* 1 Timoth. 4: 8. But (*a*) without Piety there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the world, nor any eternall happines to be hoped for in Heaven. How can Pietie but promise to her self a zealous Patron of your Highnesse, being the sole Son and Heire of so gracious and great a Monarch: who is not onely the Defender of the Faith by Title; but also a Defender of the faith in truth: as the Christian World hath taken notice by his learned confuting of Bellarmin's over-spreading Heresies, and his suppressing in the blade of Vorstius's Athean blasphemies; And how easie is it for your Highnesse to equall (if not to exceed) all that went before you, in Grace and Greatnesse; if you do but set your heart to seek, and to serve God; considering how religiously your Highnesse hath been educated by godly & vertuous Governours and

(*a*) *Principibus ad salutem sola satis vera est Pietas, absque illa vero nihil est vel exercitus bel imperatoris fortitudo vel apparatus reliquus. Sozom. Eccles. Hist. Lib. 9. Cap. 1.*

and Tutors: (a) is also that you live in such a time wherein Gods providence and the Kings religions care have placed over this Church (to the unspeakable comfort thereof) another venerable (b) Jehojada, 2 *Chr.* 24: 19. that doth good in our Israël both towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learn the sincerities of Religion, for the Salvation of your inward Soul; and the wisest counsel for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness heares your religious Father K. James, speaking unto you, as sometimes holy David spake to his son Salomon. 1 *Chr.* 28: 9. And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almightie, who must be your chief Protector in life, & onely Comfort in death; I here once again on my bended knees offer my old Mite new stampt, into your Highnesse hands: daily for your Highnesse offering up unto the most High my humblest prayers, that as you grow in age and stature, so you may (like your Master Christ) increase in wisdome and favour with God and all good men. This to suit I will never cease. In all other matters I well ever rest.

*Your Highnesse humble Servant,*
*during life to be commanded.*

LEWES BAYLY.

## Ad CAROLUM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum:*
*Sacra tene, Paci consule, disce pati.*

(a) The honorable Sir Robert Cary Knight, and the religious Lady Cary his wife, Mr. Thomas Murray, Sir James Fullerton, (b) The gracious Archbishop of Cant.

THE

- The PRACTICE of PIETY consists
  - 1. In knowing
    - 1. The essence of God, & that in respect of
      - 1. The divers manners of being therein, which are three Persons.
        - 1. Father,
        - 2. Son,
        - 3. Holy Ghost.
      - 2. The Attributes thereof, which are either
        - Nominal: or
        - Reall.
          - 1. Absolute.
            - 1. Simpleneſſe,
            - 2. Infinitneſſe.
          - 2. Relative
            - 1. Life.
            - 2. Underſtanding.
            - 3. Will.
            - 4. Power.
            - 5. Majeſty.
    - 2. Thy own ſelf in reſpect of thy ſtate of
      - 1. Corruption.
      - 2. Renovation.
  - 2. In glorifying God aright.
    - 1. By thy life, in dedicating thy ſelf devoutly to ſerve him.
      - Ordinarily
        - 1. Privately in thine own perſon.
        - 2. Publikely
          - 1. With thy family every day.
          - 2. With the Church on the Sabbath-day.
      - Extraordinarily, by
        - Faſting.
        - Feaſting.
    - 2. By thy death, in dying
      - 1. In the Lord.
      - 2. For the Lord.

# THE PRACTICE OF PIETY.

## Directing a Christian how to walk, that he may please God.

WHoever thou art that lookest into this book, never undertake to read it, unlesse thou first *resolvest* to become from thy heart, an unfained Practicioner of Piety. Yet read it, and that speedily, lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

(a) Unlesse that a man doth truly know God, he neither can, nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who neder understood his misery by Nature? Therefore (saith the Apostle Hebr. 11:6.) He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

(b) And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans own

A

(a) *Tum Deum amare licet cum persuasion habemus ipsum esse optimum maximum, ubique præsentem, omnia in nobis efficientem, cum in quo vivimus, movemur, sumus. Bucer. in Ps. 115.*

(b) *Danda imprimis opera est, ut Deum norimus quotquot felices esse volumus. Quid noscis, si te ipsum noscis?*

own ſelf: we will therefore lay down the knowledge of Gods Majeſtie, and Mans Miſerie, as the firſt and chiefeſt grounds of the Practice of Piety.

*A plain deſcription of the Eſſence and Attributes of God, out of the holy Scripture, ſo far forth as every Chriſtian muſt competently know, and neceſſarily beleeve, that will be ſaved.*

ALthough no creature can define what God is, becauſe he is incomprehenſible Pſal. 145: 3. and dwelling in inacceſſible light, 1 Tim. 6: 16. yet it hath pleaſed his Majeſtie, to reveal himſelf in his Word unto us, ſo far as our weak capacity can beſt conceive him. Thus

*God is that one* (*Deut.* 4: 35. & 32: 29. & 6: 4. *Iſa.* 43: 5, 6, 7, 8. 1 *Cor.* 8: 4. *Eph.* 4: 5, 6. 1 *Tim.* 2: 5.) *Spirituall* (*Ioh.* 4: 24. 2 *Cor.* 3: 17. 1 *King* 8: 17. *Pſ.* 147: 5.) *and infinitely* (*Deut.* 32: 4.) *perfect Eſſence* (*Exod.* 3: 14.) *whoſe being is himſelf eternally.* (1 *Cor.* 8: 6. *Act.* 17: 25. *Rom.* 11: 36.

In the Divine Eſſence, we are to conſider 2 things: Firſt, the divers manners of being therein: ſecondly, the Attributes thereof.

The divers manner of being therein, are called Perſons, Hebr. 1: 3.

A Perſon is a diſtinct ſubſiſtence John 1: 1. John 5: 31. John 14: 16. of the whole Godhead. Col. 2: 9. Joh. 14: 9.

There are *three* Divine Perſons, the Father, the Son, and the Holy Ghoſt, Gen. 1: 26. & 3: 22. & 11: 7. Exod. 20: 2. Hoſ. 14: 7. Iſa. 63: 9, 10. Zach. 3: 2. Hag. 25: 6. 1 Joh. 5: 7. Mat. 3: 16, 17. & 28: 19.

Joh.

Joh. 14: 26. 2 Cor. 13: 13. These three Persons are not three several substances; but three distinct subsistences, or three divers manners of being of (*a*) *one & the same substance*, & Divine Essence. So that a Person in the Godhead is an individual understanding and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is a *plurality*, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential: (for God is one Essence onely) but (*b*) *personall*.

The persons in this one Essence are but three. In this (*c*) *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But three Persons in the Divine Essence are distinguished among themselves three manners of wayes;

1. *By their Names.*
2. *By their Order.*
3. *By their Actions.*

1. *By their names, thus:*

THe first Person is named the Father; first, in respect of his naturall Son Christ: Mat. 11: 27.



(*a*) *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. Lib. 6. de Trin. cap. ult.*

(*b*) *Gen. 1: 26. & 3: 22. & 11: 7. Isa. 6: 8. Personæ divinitatis distinguuntur personaliter.*

(*c*) *Deus est indivise unus in Trinitate; & inconfuse, trinus in unitate. Justin.*

Matt. 3: 17. *Secondly*, in respect of the Elect, his *adopted* sons, Isa. 63. 16. Eph. 3: 14, 15. that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the Son, Prov. 30: 4. because he is *begotten Psal. 2: 7. of his Fathers substance or nature Hebr. 1: 3. Phil. 2. 6.* and he is called the *Word*: 1. Because the (*a*) conception of a Word in mans mind, is the neerest thing, that in some sort can shadow unto us the manner, how he is eternally begotten of his Fathers substance: & in this respect is also called the *Wisdome of his Father*, *Proverb.* 8. 12, *Secondly*, because that by *him*, the Father hath from the beginning declared his will for our salvation (*b*) hence called λόγος, quasi λέγων, the Person speaking with, or by the Father. *Thirdly*, because he is the *chief argument* of all the Word of God; Act. 10: 43. Heb. 1: 1. Luk. 24: 27. Joh. 5: 45. Act. 3: 22, 23, 24. or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the old Testament.

The third Person is named the *holy Ghost*: Isa. 63: 10. 2 Cor. 13: 13. *first*, because he is *spirituall* 1 Joh. 4: 14. 1 Cor. 3: 17. Joh. 20: 21, 22. Gal. 4: 6. without a body; *secondly*, because he is spired, & as it were breathed from both the *Father*

(*a*) *Basil. sup. 5. Johan. Sicut mens cogitando in seipsum reflectitur, & λόγον internuntiat: ita mens illa æterna, quæ est Deus Pater, in seipsum intelligendo reflexa, λόγον æternum modo ineffabili genuit. Et sicut exterior λόγος, λόγου interioris effigies quasi est: ita æternus ille λόγος ὑποστατικὸς, æterni Patris imago est, & majestatis character. Heb. 1: 3.*

(*b*) *Isa. 1: 18. Iren. Lib. 4. cap. 13.*

*Father & the Son,* Joh. 14: 25, 26. that is, proceedeth from the both. And he is called holy, both becauſe he is *holy* 1 Pet. 1: 15, 16. in his own nature, and alſo the immediate *ſanctifier of all Gods Eleſt people,* 2 Cor. 3: 18. 1 Theſ. 5: 13. 2 Pet. 1: 2.

2. *By their Order, Thus:*

THE perſons of the Godhead are (*a*) either the Father, or thoſe which are of the Father.

The Father is the firſt perſon Mat. 28: 19. 1 Joh. 5: 7. in the glorious Trinity, (*b*) having neither his being nor beginning of any other, but of himſelf, begetting his Son, and together with his Son ſending forth the holy Ghoſt from everlaſting. The perſons which are of the Father, are thoſe, who in reſpect of their perſonal exiſtence, have the whole Divine Eſſence, eternally communicated unto them from the Father. And thoſe are either from the Father alone, as the Son; or from the Father and the Son, as the holy Ghoſt.

The Son is the ſecond Perſon of the glorious Trinity, and the onely begotten Son of his Father, not by grace, but by nature; having his being of the Father, by an eternal, and incomprehenſible generation: and with the Father, ſendeth forth the holy Ghoſt. In reſpect of his abſolute Eſſence, he is of himſelf (*c*) but in reſpect of his Perſon, he is, by an



*(a) Origo eſſentiæ in divinis nulla eſt, origo perſonarum locum habet in filio & ſpiritu ſancto: Pater enim eſt prior filio, non tempore ſed ordine.* Alſted. *(b) Ideo dicitur Pater, ἀναρχος & ἀγένητος. (c) Filius Dei, ὁ λόγος, quoad eſſentiam abſolutam eſt quidem à ſeipſo & αὐτόθεος, ſed ratione τρόπου ὑπάρξεως, ſive eſſe perſonalis per æternam generationem à patre exiſtit; ideoque non eſt αὐτόθεος. Joh. 6: 38, 39. Joh. 5: 19. Mich. 5: 1. Joh. 1: 1.*

eternal generation, of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son,(*a*) & so he is God of God, & hath from his *Father* the beginning of *his Person* & *Order*, but not of *Essence* & *time*.

The holy Ghost is the third person of the blessed Trinity, *proceeding* (*b*) & sent forth, equally from both the Father and the Son, (*c*) by an internall and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation, so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten, and the Father and Son before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two things: *first* the manner how the *Trinity* worketh in their external actions: as that the Father worketh of himself, by the Son and the Holy Ghost; the Son from the Father, by the holy Ghost; the Holy Ghost from the Father and the Son. *Secondly*, to distinguish the first & immediate beginning, from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinity, the beginning of all externall working:

(*a*) *Psal.* 2: 7. *Heb.* 1: 5. *Aliud est habere Essentiam divinam à seipsa existentem: remota enim relatione ad patrem sola restat essentia, quæ est à seipsa; hinc filius dicitur principiatus, non essentiatus. Thom. Sum.* 1. *p. q.* 33. (*b*) Joh. 15:26 & 16:15. therefore Rom. 8: 9. the Holy Ghost is called the Spirit of Christ. (*c*) *Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.*

ing : the (*a*) Name of God in relation, & the title of Creator in the Creed, are given in a ſpecial manner to the Father; our Redemption to the Son; and our ſanctification to the perſon of the Holy Ghoſt, as the immediate agents of theſe actions. And this is alſo the cauſe, why the Son, as he is mediator, referreth all things to the *Father:* Matt. 11: 25, 26, 27. Joh. 5: 19, 20, 21, 22, 23. Joh. 11: 41, 42, Joh. 12: 49. not to the Holy Ghoſt; and that the Scripture ſo often ſaith, that we are reconciled to the Father. 2 Cor. 5: 20, &c.

This divine order or Oeconomy excepted, there is neither firſt nor laſt, neither ſuperiority nor inferiority among the three perſons, but for Nature thy are co-eſſentiall, for Dignity co-equall, for Time co-eternall.

The whole divine eſſence is in every one of the three Perſons; but it was incarnated (*b*) onely in the ſecond Perſon of the Word, and not in the perſon of the Father, or of the Holy Ghoſt, for three reaſons.

*Firſt*, that God the Father might the rather ſet forth the greatneſſe of his love to Mankind; in giving his firſt and onely begotten Son, to be incarnated, and to ſuffer death for mans ſalvation.



(*a*) *Hinc Dei nomen ſæpe in ſcripturis Patri tribuitur.* Joh. 14: 1. *Rom.* 8: 3. 1 *Cor.* 15: 24. (*b*) *Incarnatio Verbi proprie non Patri nec Spiritui Sancto competit.* Damaſ. 1. *de orthod fid.* c. 13. *Implevit carnem Chriſtus Pater & Spiritus S. ſed majeſtate, non ſuſceptione. Aug. ſerm.* 3. *de Tem.* Joh. 3: 16. *Rom.* 8: 12. & 5: 8, 10. *Hoc mirum fœdus ſimper mens cogitet, uno hoc, ne dubita, fœdere parta ſalus.* Melanchth. *Ut qui erat in divinitate Dei filius fieret in humanitate hominis filius, ne nomen filii ad alterum tranſiret, qui non eſſet æterna nativitate filius,* Aug.

*Secondly*, that he who was in his Divinity the Son of God, should be in his Humanity the Son of man; lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

*Thirdly*, (*a*) because it was meetest that the person, who is the substantial Image of his eternall Father, should restore in us the Spirituall Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the naturall proprieties and (*b*) infirmities thereof, sin excepted.

The Second Person took not upon him the person of man, but the Nature of man. So that the humane nature hath no personall subsistance of its own, (for then there should be two Persons in Christ,) but it subsisteth in the Word, the second Person. For, as the soul & body make but one Person of Man; so the Godhead and Manhood make but one Person of Christ.

(*c*) The two natures of the Godhead and Manhood are so really united by a Personal union, that as

(*a*) *Congruebat filium assumere humanam naturam, ut hæc persona, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan. Heb. 2: 14, 18. Heb. 4: 15.* (*b*) *Infirmitates meræ privationis, non pravæ dispositionis. Humana natura est distinctum individuum à natura divina, etsi non sit distincta persona, Keck. Syst Theol. lib. 3. pag. 119.* (*c*) *Uniri Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno, ad ipsam ubi subsistentiam. Bellar. de incarn. Lib. 3. Cap. 3.*

as they can never be ſeparated aſunder, ſo are they not (a) confounded; but remain ſtill diſtinguiſhed by their ſeveral & Eſſentiall proprieties, which they had before they were united. As for example; the infiniteneſſe of the divine, is not communicated to the humane nature; nor the finiteneſſe of the humane, to the divine nature.

Yet by reaſon of this perſonal union, there is ſuch a communion of the proprieties of both natures, that which is proper to the one, is ſometimes attributed to the other nature. As, that God *purchaſed the Church with his own blood*: Act. 20: 21. And, *that he will judge the World by that Man whom he hath appointed*, Act. 17: 31. Hence alſo it is (b) that though the Humanity of Chriſt be a created, & therefore a finite and limited nature, & cannot be every where preſent, by actuall poſition, or local extenſion, according to his (c) naturall being: yet becauſe it hath communicated unto the perſonall Subſiſtence of the Son of God, which is infinite, and without limitation; and is ſo united with God, that it is no where ſevered from God, the body of Chriſt, in reſpect of his (d) perſonall being, may rightly be ſaid to be every where.

### 3. *The Actions by which the three perſons are diſtinguiſhed.*

THe actions are of two ſorts; either Externall, reſpecting the creatures; & thoſe are after a ſort com-



(a) *Salvis & diſtinctis manentibus proprietatibus naturæ iam aſſumentis, quam aſſumptæ.* (b) D. Field of the Church, Book 3. Chap 35. (c) *Secundum eſſe naturale Chriſtus non eſt ubique.* (d) *Secundum eſſe perſonale Chriſtus eſt ubique*

common to every one of the three Persons: or Internal, respecting the Persons onely amongst themselves, and are altogether (*a*) incommunicable.

The Externall & communicable actions of the three Persons are these:

The creation of the World peculiarly belonging to God the Father. The redemption of the Church, to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the Father created, Rom. 11: 36. and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in (*b*) Scripture, oftentimes ascribed to each of these three Persons, & therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son; neither made, created, nor begotten, but proceeding.

So

(*a*) *In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.* (*b*) As redemption. Act. 20: 28. and sanctification 1 Pet. 1: 2. to the Father. Creation 1 Joh. 3. and Sanctification 1 Cor. 1: 2. to the Son Creation Psal. 33: 6. & Redemption Eph. 4: 30. to the Holy Ghost, joyntly all to each 1 Cor. 6: 11. *Opera Trinitatis ad extra indivisa, ad intra divisa.*

So that when we ſay, that the Divine (a) Eſſence is in the Father unbegotten: in the Son begotten, and in the Holy Ghoſt proceeding: we make not three Eſſences, but onely ſhew the divers manners of ſubſiſting, by which the ſame moſt ſimple, eternall and unbegotten Eſſence ſubſiſteth in each Perſon: namely, that it is not in the Father by generation: that it is in the Son communicated from the Father by generation: and in the Holy Ghoſt, communicated from both the Father and the Son by proceeding.

Theſe are incommunicable Actions; and do make, not an eſſentiall, accidentall, or rationall, but a reall diſtinction betwixt the three Perſons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghoſt in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the ſame Eſſence common to (b) all three. As therefore we beleeve, that the Father is God, the Son is God, & the Holy Ghoſt is God: ſo we likewiſe beleeve, that God is the Father, God is the Son, and God is the Holy Ghoſt. But by reaſon of this reall diſtinction, the perſon of the one is not, nor never can be, the Perſon of the other. The three Perſons therefore of the Godhead do



(a) *Perſona nomen, non eſt aliquid ab eſſentia abſtractum ac ſeparatum.* Fajus *Theſ. diſp.* 2. *Perſona eſt ipſa eſſentia divina, contracta ad certum & peculiarem ſubſiſtendi modum.* Zanchius. *Perſona gignit, & gignitur, Eſſentia nec gignit, nec gignitur, ſed communicatur,* Alſted.

(b) *Quum unum cogito, trinm incomprehenſibili luce irradior,* Nazian.

not differ from the Essence, but (a) formally; but they differ really one from another, & so are distinguished by their hypostatical proprieties. As the Father is God begetting God the Son: the Son is God, begotten of God the Father, & the H. Ghost is God proceeding from both God the Father, & God the Son, hence it is that the Scriptures use the name of God two manner of wayes: Either (b) Essentially, or (c) Personally, & then by a *Synecdoche* it signifieth but one of the three Persons in the *Godhead*. As the *Father*, 1 Tim. 2: 5. or the *Son*, Act. 20: 28: 1 Tim. 3: 16. or the *Holy Ghost*, Act. 5: 4. 2 Cor. 6. 16.

And because the Divine Essence (common to all the three persons) is but one, we call the same *Unity*. But because there be three distinct Persons in this one indivisible Essence, we call the same *Trinity*. (d) So that this Unity in Trinity, & Trinity in Unity.

(a) *Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis praedicatur, sed formaliter τῷ λόγῳ, sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei.*

(b) *Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam patrem designat.*

(c) *Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna. Bern.*

(d) *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus praevalet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat,* Chrysost. *Hom 2. Heb. 3. De Deo loqui etiam vera periculosissimum est.* Arn. 4. *lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo.* Naziana.

Unity, is a holy myſtery, rather to be religiouſly adored by faith, than curiouſly ſearched by reaſon, further than God heath revealed in his Word.

*Thus far of the divers manner of being in the Divine Eſſence: Now of the Attributes thereof.*

ATtributes are certain deſcriptions of the Divine Eſſence, delivered in the Scriptures, according to the weakneſs of our (*a*) capacity, to help us the better to underſtand the nature of Gods Eſſence, and to diſcern it from all other Eſſences.

The Attributes of God are of two ſorts, either nominall, or reall.

The Nominall Attributes are of three ſorts: firſt thoſe which ſignifie Gods Eſſence: ſecondly, the Perſons in the Eſſence: thirdly, thoſe which ſignifie his eſſentiall works.

Of the firſt ſort, is the name *Jehovah*, or rather *Jehuah* (*b*) which ſignifieth eternal being of himſelf; in whom being without all beginning and end, all other beings both begin and end, Iſa. 42: 8. Pſal. 83: 18.

God tells *Moſes* Exod. 6. 32. *that he was not known to Abraham, Iſaac, and Jacob, by his*



(*a*) *Condeſcendit ne is Deus, ut nos conſurgamus ei, An. de Spec. c* 112. (*b*) *Exod.* 15:3. *Ab Havah vel Hajah, Eſſe enim ita Deus eſt à ſeipſo ut ſit ſuum eſſe, & dvloov Omnes hujus nominis literæ ſunt ſpirituales, ut denotetur Deum eſſe ſpiritum. P. Martyr. com.* 11. *P. Montan. de arc. ſcr. Cap.* 1. *Jehovah non habet plurale, & in ſcripturis ſoli vero Deo tribuitur,* 2 *Locus Exo.* 6:3. *intelligendus eſt de gradibus divinarum patefactionum. Gerard. loc.* 3. *de Nat. Dei. Ex uſu ſcripturæ res tunc dicuntur fieri, quando fiunt manifeſtæ. Sic dicitur, Spiritus Sanctus nondum erat, id eſt, nondum innotuerat. Alſted. ex. Theol. cap.* 1.

*name Iehovah.* (Not but that they knew this to be the name of God: for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of Egypt, & in giving them the reall possession of Canaans land, & so to be not onely God Almighty, by whom all things were made; but also performing *indeed* to the children, that which he promised in his word to the fathers, which this name Jehovah especially signifieth. And for this cause, Moses calls God *first Iehovah*, when the universal creation had its absolute being, Gen. 2:4. And this admirable name is graven on the Decalogues forehead, which was pronounced, upon the Israelites deliverance, to be the Rule of Righteousnesse; after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Jewes hold it a sin to pronounce it, but if it be no sin to write it, why should it be unlawfull to pronounce it? (a)

This Holy Name of God teacheth us

First, what God is in himself, namely, an eternall being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently beleeve his promises: for he is named *Iehovah*, not onely in respect of being, & causing all things to be, but especially in respect of his gracious promises, which without

(a) *Quod licet scribere, effari cur non liceret? Theod. in Epist. Ens aeternum αὐτοόν. Fons est πάσης οὐσίας.*

without fail he will fulfil in his appointed time, and ſo cauſeth that to be, which was not before.(a) And ſo this name is a golden pledg unto us, that becauſe he hath promiſed, he will ſurely upon our *repentance* forgive us all our ſins, Iſai. 55: 7. at the time of death. Joh 12: 26. *receive our Souls*; Joh. 14: 2, 3. & in the reſurrection, *raiſe up our bodies* in glory to life everlaſting, Job 6: 40. Joh. 11.

The ſecond name denoting Gods eſſence, is *Eheieh*; but once read, Exod. 3: 14. of the ſame root that *IEHOVAH*: and ſignifieth, *I AM*, or *I WILL BE*: for when Moſes asked God by what name he ſhould call him, God then named himſelf, *Eheieh Aſcher Eheieh*; *I am* that *I am*: or *I will be that I will be*: ſignifying, that he is an eternall, unchangeable Being: for ſeing every creature is temporary and mutable; no creature can ſay: *Ero qui ero: I will be that I will be.* This name in the New Teſtament is given to our Lord Chriſt, when he is called *Alpha and Omega, The beginning, and the ending, which is, which was, and which is to come, The Almighty*, Apoc. 1: 8. For all time paſt and to come, is aye preſent before God. And to this name Chriſt himſelf alludeth John 8: 58. *Before Abraham was, I AM.*

This Name ſhould teach us likewiſe to have alwayes preſent in our minds our firſt creation, preſent corruption, and future Glorification: and not content our ſelves with, I was good, or I will be good, but to be good preſently, that whenever God ſends for us, he may find us prepared for him.

The

(a) *In promiſſionibus Jehovah eſt ir.*

The third name is *Jah*, which as it comes of the ſame root, ſo is it the contract of *Jehovah*, and ſignifieth Lord, becauſe he is the (*a*) beginning and Being of beings. It is a name for the moſt part, *aſcribed unto* God, Pſalm 68: 19. Pſalm 101: 18. Pſal. 106: 1, 48. Pſal. 111: 1, &c. Pſalm 112: 1, &c. Pſalm 113: 1, 9. Pſalm 115: 12, 18. Pſam 116: 19. Pſalm 118: 5, 14. Pſalm 125: 34. when ſome notable deliverance or benefit comes to paſſe according to this former promiſe: and therefore all creatures in heaven and earth are commanded to celebrate and praiſe God in this name *Jah*.

The fourth is κύριος, Lord, uſed often in the new Teſtament: for κύρω or κυρέω ſignifieth, *I am*. Hence κῦρος, ſignifieth the firſt Eſſence of a thing, or authority: When it is abſolutely given to God, it anſwereth to the Hebrew name *Jehovah*, and is ſo tranſlated by the ſeventy Interpreters: for God is ſo a Lord, that he is of (*b*) *himſelf: and Lord of all.* This name ſhould alwayes put us in remembrance to *obey* his commandements, (*c*) and to fear his judgements, and ſubmit ourſelves to his bleſſed will and pleaſure, ſaying with Eli, *It is the Lord, let him do what ſeemeth him good*, 1 *Sam.* 3: 18.

The fifth is Θεὸς, God, 600 tiures uſed in the new Teſtament: and of prophane writers commonly. It is derived (*d*) ἀπὸ τοῦ θεῖν, becauſe he runs thorow, and compaſſeth all things: or ἀπὸ τοῦ καίειν, which ſignifieth to burn and kindle: for

(*a*) *Deus eſt cauſa cauſarum & Ens entium.* (*b*) αὐτοκύριος. *Polan. Syn. Theol. lib.* 2, *c.* 6. (*c*) *Mal.* 1: 6.
(*d*) *Plato in Cratylo.*

or God is light, and the Author both of Heat, (a) Joh. 19: 14. 1 Cor. 8. *Light*, and *Life*, in all creatures, either immediatly of himself or mediatly by secondary causes. The name is used either improperly, when it is given either figuratively to magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall Essence of God above all things, and through all things, giving life and light to all creatures, and preserving and governing them, in their wonderfull frame and order. God seeth (b) all in all places: Let us therefore every where take heed what we do in his sight.

*Thus far the names which signifie Gods Essence.*

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* (c) signifieth the mighty Judges: It is a name of the plurall number, to expresse the Trinity of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of God, joyned with a verb, of the singular number, as *Elohim Para, Dii creavit, The mighty Gods, or all the three Persons in the God-head created.* The Jews also note in the verb ברא *Bara*, consisting of three letters, the mysterie of the Trinitie. By ב *Beth, Ben*, the Son: by

(a) *Hinc illud Virgil. Deum namque ire per omnes terrasque tractusque maris. Zanchius. Deus est lux ἀπρόσιτος, Joh. 1: 14. 1 Cor. 5: 8.* (b) *Incumbit nobis necessitas recte vivendi: dum omnia quæ facimus facta sint coram oculis Judicis cuncta videntis, Boëtius.* (c) *Nomen Elohim est personarum, Alsted. Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem.* The like Deut. 6: 4. Jos. 24: 19.

by ר *Resh*, *Ruach* the Spirit: by א *Aleph*, *Ab* the Father. But this holy Mystery is more cleerly taught by Moses, *Gen.* 3: 22. *And* IEHOVAH *Elohim said: Behold, the Man is become as one of us.* And Gen. 19: 24. IEHOVAH *rained upon Gomorrah brimstone and fire from Iehovah out of Heaven:* (a) that is, God the Son, from God the Father, *who hath committed all judgement unto the Son,* Joh. 4: 22. See Psal. 33: 6. Isa. 53: 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore;* because, that in all weightie causes, when necessity requireth an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldome used, as Habak. 3: 3. Job 4: 9. Job 12: 4. and 15: 8. 36: 2. Psal. 18: 32. Psalm 114: 7. (b) Once it hath a Noune plurall joyned to it, Job 35: 10. *None saith, Where is Eloah Gosai, the Almighty my Maker?* to note the mystery of the eternall Trinity. Many times also *Elohim*, the plurall number, joyned with a verb plurall, to expresse more emphatically this Mystery, Gen. 5: 7. 2 Sam. 7: 23. (c) *Ios.* 24: 19. *Ier.* 10: 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents, as to *Moses* Exod. 7: 1. *Iehovah said unto Moses, I have made thee Elohim to Pharaoh*, that is, I have appointed thee Embassadour, to represent the person of the true Three one God, and to deliver

(a) *Sic Marcus Arethusius in Smyrnensi Concilio sancte exposuit. Socrat. Eccles. Hist. l. 2. cap. 33.* (b) This place well urged, had grinded *Arius* in pieces. (c) *Elohim Kedoshim Hu, Dii sancti ipse.*

deliver this message and will unto Pharaoh.

As therefore as we read, or hear this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are three distinct Persons, and that *God is Iehovah Elohim.*

*Now follow the names which signifie God, in Essentiall works, which are these five especially.*

EL, which is as much as the strong God, (*a*) and teacheth us, that God is not onely most strong, & fortitude it self, in his own Essence: but also that it is he, that giveth all strength & power to all other Creatures. Therefore Christ is called, Esa. 9: 6. *El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

2. *Schaddai*; (*b*) that is, Omnipotent. By this name, God usually stiled himself to the Patriarches, *I am El Schaddai, The strong God Almighty.* Because he is perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to perform all his promises, which he hath made unto them for this life; and that which is to come. This name belongeth onely to the Godhead, and to no Creature, no, not to the humanitie of Christ. This may teach us; with the Patriarches, to put our whole con-

(*a*) Hence *Eli* in Hebrew as Mar. 27: 46. and *Eloi*, in the Syriac as Mar. 15: 31. doth signifie, my God, 2 Chron. 32: 8.

(*b*) The 70 turn it παντοκράτωρ: It is derived of *Dai*, sufficiencie, & the Relative ש, the same that αὐτάρκης: or of *Schad*, Dugge. because God feedes his children with sufficiency of all grace, as the loving mother the childe with the milke of her brests.

confidence in God, and not to doubt of the true performance of his promises.

3. (*a*) *Adonai*, my Lord. This name, as the Masorets note, is found 134 times in the Old Testament. Analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal.* 1: 6. in the plurall number, to note the mysterie of the holy Trinitie. If I be *Adonim*, Lords, where is my fear? Adonai the singular, Adonim the plural number. This name is given to Christ. *Dan.* 9: 16. Cause thy face to shine upon thy Sanctuarie that is desolate, for *Adonai* (the Lord Christ) his sake, the hearing of this holy name, may teach every man to obey Gods Commandements, to fear him alone: to suffer none besides him to reign in his conscience: to lay hold, (by a particular hand of faith; upon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, thou art my Lord and my God.

4. Is *Helion*: that is, most High, *Psalm* 9: 2. *Psalm* 91: 1. and 92: 9. *Dan* 4: 17, 24, 25, 34. *Acts* 7: 47, This name Gabriel giveth unto God; telling the Virgin Mary, that the Child which should be born of her, should be the (*b*) Son of the most High, Luke 1: 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. *Secondly*, that no

(*a*) A name compounded of *Ai*, My, *Adon* Lord. *Adon derivatur ab* Eden, *basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc* Adon, *Dominus, cui rei domestica cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur* Adonai, *est jod cum patach, sed de Creatore cum camets.* (*b*) So the devil stiled Christ of the Son of God, The most High, Luk. 8: 28.

o man ſhould be proud of any earthly honour or reatneſſe. (a) *Thirdly*, if we deſire true dignity, o labour to have communion with GOD in grace nd glory.

5. *Abba*, a Syriak name, ſignifying Father, *Rom.* :15, This is ſometimes uſed Eſſentially, as in the Lords Prayer. *Secondly*, Perſonally, as Matth. 11:25. For God is Chriſts Father by nature, and Chriſtians y adoption and grace. *Chriſt is called the everlaſting Father*, *Iſa* 9:6. becauſe he regenerates us nder the new Teſtament. God is alſo called (b) the Father of light, *Jam.* 1:17. becauſe God dwelleth in naccеſſible light, 1 *Tim.* 6:16. and as the Author, ot onely of the Suns light, but alſo of naturall eaſon: and ſupernaturall grace, Joh. 1:9. *Which ighteneth every man that commeth into the World.* his name teacheth us, that all the gifts which we eceive from God, proceed from his meere fatherly ove. *Secondly*, that we ſhould love him again, as dear hildren. *Thirdly*, that we may in all our needs and roubles, be bold to call upon him as a Father, for is help and ſuccour. Thus ſhould we not hear of he ſacred Names of God, but we ſhould thereby be ut in mind of his goodneſſe unto us, and of our uties unto him: And then ſhould we find how omfortable a thing it is, to do every thing in the Name of God, a phraſe uſuall in every mans tongue; ut the true comfort thereof (through ignorance) nown to few mens hearts.

It is a great wiſdome, and an unſpeakable matter,

(a) For what is earthly greatneſſe, compared to Gods ighneſſe. (b) παρὰ τὸ φῶτος. Of whoſe ſubſtance the ght of the Sun is but a ſhadow.

ter, for the ſtrengthening of a Chriſtians Faith, to know, how in the Mediation of Chriſt, to invocate God by ſuch a name, as whereby he hath manifeſted himſelf to be moſt willing, and beſt able to help and ſuccour him in his preſent need or adverſitie. The ardent deſire of knowing God, is the ſureſt teſtimony of our love to God, and of Gods favour to us, Pſalm 91: 14, 15. *Becauſe he hath ſet his love upon me, therefore I will deliver him: I will ſet him on high becauſe he hath known my name: he ſhall call upon me, and I will anſwer him, &c.* And it is a great ſtrengthening of faith, with underſtanding to begin every action in the Name of God.

*Thus far of the nominall attributes.*

The reall Attributes are of two ſorts, either abſolute or relative.

The Abſolute Attributes are ſuch which cannot in any ſort agree to any creature, but to God alone.

Theſe are two: Simpleneſſe and Infiniteneſſe.

Simpleneſſe, is that whereby God is void of all compoſition, diviſion, multiplication, accidents, or parts compounding, either ſenſible, or intelligible, ſo that what-ever he is, he is the ſame eſſentially. (*a*)

It hinders not Gods ſimpleneſſe that he is three: becauſe God is three, not by compoſition of parts, but by coëxiſtence of Perſons.

(*b*) Infiniteneſſe, is that, whereby all things in God

(*a*) *Intelligentiæ habent aliquid ſimile materiæ, aliquid ſimile formæ. Solus Deus ſimplex eſt, in quo nihil in potentia, ſed actu omnia, imo ipſe purus, primus, medius, ultimus actus. Scal. Exerc. Sect. 2. Iuſt. Martyr qu. 129. de Orthodox.* (*b*) *Intelligentiæ cum ſint entia, alias ab infinita eſſe neceſſe eſt, nam duo infinita nequiunt eſſe, neque in natura, neque extra naturam. Eſſet enim duo principia prima. Scal. Exerc. 359. Sect. 3.*

God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes.

1. Unmeasurableness, or ubiquity, whereby, he is of infinite extension, (*a*) filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where present.

There are 4 degrees of Gods presence: the first is Universall, by which God is repletively every where, inclusively, no where.

Secondly, speciall, by which God is said to be in *heaven*, because that there his Power, Wisdome, and Goodness is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his Blessings and Judgements, Psal. 19: 1. Hos. 2: 21.

Thirdly, more speciall, by which God dwelleth in his Saints. 1 Cor. 3: 16. & 6: 9. 2 Cor. 6: 16.

Fourthly, most speciall, and altogether singular, by which the whole fulness of the Godhead dwelleth in Christ bodily. Col. 2: 9.

2. Unchangeableness, whereby God is void of all change: both in respect of his Essence, Rom. 1: 23. Isa. 40: 28. Ps. 102: 37. &c. and Will, Rev. 1: 8. 1 Sam. 15: 29, Num. 23: 19. Mal. 3: 6. Rom. 11: 29 Jam. 1: 18. (*b*)

3. Eternitie,

(*a*) *Acts* 7: 48. *Psalm* 145. *Iob* 11: 7. *&c.* 2 *Chr.* 2: 4. 6. *Psal.* 139: 5. *&c. Ierem.* 23: 23, 24. *Deus est ubique, non ita, ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis sphæra, cujus centrum est ubique, circumferentia vero nusquam, Trism.*

(*b*) *Pœnitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat. Alsted.*

3. Eternitie, whereby God is without beginnin of dayes, or end of time, & without all bounds o preceſſion, Iſa. 44: 6. Jam. 5: 19. Dan. 6: 26, Heb. 12 Rev. 4: 8. (*a*)

*Thus far of the abſolute Attributes; now of the Relative, or ſuch which have reference to the Creatures.*

The relative Attributes are five.

I. *Life.* II. *Underſtanding.* III. *Will.* IV. *Power.* V. *Majeſtie.*

THe Life of God is that, by which, as by a moſt pure and perpetuall Act, he not onely liveth o himſelf, but is alſo that ever and overflowing Fountaine of Life, from which all Creatures deriv their lives, Act. 17: 25, 28. Act. 14: 13. Pſalm 42: 2 Pſalm 36: 9. Joh. 5: 26. Heb. 3: 12. ſo as that in him they live, move, breath, & have their being. An becauſe onely his Life differs not from his (*b*) Eſſence, therefore God is ſaid onely to have immortalitie, 1 Tim. 6: 16.

II. The Underſtanding, or Knowledge o GOD, is that whereby (by one pure Act) he moſt perfectly knoweth in himſelf all things that eve were, are or ſhall be: yea the thoughts and imag nation

(*a*) *Creaturæ quædam æternæ ſunt à poſteriori, à priori ſol Deus eſt æternus, Aiſted. lex. Theol. Cap. 2.*

(*b*) Hence it is that as God is called of the Hebrew Eheje, ſo likewiſe Echeie, & as of the Greeians ὢν, ſo alſ ὁ ζῶν, & as of the Latines, primum ens, ſo alſo primu vivens: for to be, and to live, is all one and the ſame in Go

nations of mens hearts. 1 Kin. 8: 39. Pſal. 44: 21. Pſal. 139: 1, &c. Jer. 27: 10. & 20: 12. Luk. 16:15. Heb. 4: 12. Rom. 11: 33. and 16: 17.

This Knowledge of God is either generall, by which God knoweth ſimply all things eternally, the good by himſelf, the evill by the good oppoſite to it; impoſing to things contingent, the lot of contingencie, and to things neceſſarie, the Law of neceſſitie: And thus knowing all things in, and of himſelf, he is the cauſe of all the knowledge that is in all, both Men and Angels. Secondly, ſpeciall, called the knowledge of Approbation; by which he particularly knoweth, 2 Tim. 2: 19. Matt. 7: 13. and graciouſly acknowledgeth onely his Elect for his own, 1 Tim. 2. Rom. 9: 19. Epheſ. 1: 5.

Underſtanding alſo contains the Wiſdome of God, by which he moſt wiſely created all things of nothing, in number, meaſure, and weight, and ſtill ruleth and diſpoſeth them to ſerve his own moſt holy purpoſe and glory (*a*).

111. The Will of God is that, whereby of (*b*) neceſſitie he willeth *himſelf*, as the *ſoveraign good*: and (by willing himſelf) willeth moſt freely (*c*) all other good things, which are out of himſelf.

The will of God, though in it ſelf it be but

B one,

(*a*) *Intellectus, ſcientia & ſapientia in Deo non diſtinguuntur. Tilen. Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de Deo dici non debet, cujus intellectus eſt ipſa ſapientia.* (*b*) *Deus voluntate ſua cuncta conſtituit. Triſm. in 4. Dial. Pim. Hinc Orpheus Deum vocat neceſſitatem ratione ſcil. inferiorum quod omnia ipſi parere cogantur.* (*c*) *Voluntas Dei ſemper impletur, aut de nobis, aut à nobis. De nobis impletur, ſed tamen non implemus eam quando peccamus, à nobis impletur, cum bonum facimus. Aug. Ench. Cap. 100. Rom. 9, 1153. Jam. 1:21.*

one, as in his Essence, yet in respect of the diversitie of objects, and effects, it is called in the Scriptures by divers names : as

1. Love, whereby is meant Gods eternall *good will*, whereby he ordained his Elect to be freely saved through Christ, Joh. 3: 16. and bestowed on them all necessary graces for this life, and that to come, Psalm 45: 7. *taking pleasure in their* persons and service, Gen. 4: 4.

2. Justice is Gods constant will, whereby he recompenseth man and Angels, according to their works : (*a*) punishing the impenitent, according to their deserts, called the justice of his wrath; (*b*) and *rewarding* the faithfull, according to his promises, called the justice of his Grace.

3. Mercy, which is Gods *meere good will*, and ready affection to forgive a penitent sinner, not withstanding all his sins and ill deserts, Rom. 9: 15, 16. Ezech. 16: 6. Ps. 103: 8, &c. Tit. 3: 4. (*c*)

4. Goodnesse, whereby God *willingly communicateth* his good with his creature : & because he communicates it freely, it is termed grace, Ps. 145: 7, 9, 16. Matt: 16: 17. (*d*)

5. Truth, whereby God willeth constantly those things

(*a*) *Norma Justitiæ divinæ est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult, Ephes.* 1: 11. *Rom.* 2: 5. *&c.* 2 *Thess* 1: 9. *&c.* 2 *Tim.* 3: 8. *Deut.* 7: 9, 10.

(*b*) *Deus principium & finem & media rerum omnium tenens rectaque linea incedens, è vestigio habet δίκην divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermissum est, Arist. lib. d mundo.* (*c*) *Semper invenies Deum benigniorem quam te culpabiliorem, Serm.* 17. *Bern. Vindictæ gladium misericordiæ oleo semper acuit, Niceph. Lib.* 17. *Cap.* 3.

(*d*) *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus; imo αὐτοαγαθὸν ipsum bonum.*

things which he willeth: effecting and performing all things, which he hath ſpoken, in his appointed time. Joſ. 13:14. Pſal. 149:6. Num. 23:19. (a)

6. Patience, whereby God willingly forbeareth to puniſh the wicked, ſo long as it may ſtand with his juſtice, and until their *ſins be repined*, 2 Petr. 3:9. Rom. 2:4. Gen. 5:16, (b)

7. Holineſſe, whereby Gods nature is ſeparated from all prophaneneſſe: & abhorreth all filthineſſe; and ſo being wholly pure in himſelf, delighteth in the inward and outward puritie and chaſtitie of his ſervants, which he infuſeth into them, 2 Pet. 1:5. 1 Theſſ. 3:4. Heb. 12:14. (c)

8. Anger, Pſal. 126:23, 29, 40, 41. Num. 25:11. whereby is meant Gods moſt certain and juſt Will, in chaſtening the Elect, and in revenging and puniſhing the Reprobate, for the iniuries they offer to him & his choſen: (d) and when God will puniſh with rigour & ſeverity, then it is tearmed Wrath, temporall to the Elect 1 Cor. 11:32. eternall to the Reprobates, 2 Theſſ. 1:10.

IV. The Power of God is that whereby he can

 ſimply

(a) *Veritas eſt harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipſarum cum Ideis in mente divina, Keckerm. Veritas Dei in verbis fides Dei dicitur, quod certo ſtant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat. Polan.*

(b) *Ad pœnam tardus Deus eſt, ad præmia velox,*
*Sed penſare ſolet vi graviore moram.*

(c) *Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus Sanctus, Sanctus Jehovah: Zab. Iſa 6:2, 3.* (d) *Ira Dei non eſt aliud, quam voluntas puniendi, Aug. de civit. Dei cap. 15. Anſel. lib. Cur Deus Hom. cap. 6. Furor & ira in Deo, non paſſionem mentis ſed ultionis acerbitatem notant, Cart. in Rev. 19.*

ſimply and freely do whatſoever he will, that is agreeable to his nature, and whereby (as he hath made) Gen. 17: 1. Pſ. 115:3. Matt. 11:26. Eph. 1: 11. Matt. 8:2. (*a*) ſo he ſtill ruleth heaven, and earth, and all therein. This Almighty power of God is either abſolute; by which he can will, and do more than he will or doth, Matt. 3:9. and 26: 35. Rom. 9: 18. Or actuall, by which God doth indeed whatſoever he will, and hindereth whatſoever he will not have done, Pſal. 115:3.

V. Majeſtie is that, by which God of his own abſolute and free authority reigneth and ruleth as Lord, and King, over all creatures, viſible, and inviſible: 1 Chr. 2: 11, 12. 2 Sam. 7: 22. Rev. 5: 12, 13. Having both the right and proprietie in all things, as 1 Cor. 9: 14. (*b*) from whom and for whom, are all things: as alſo ſuch a plenitude of power, that he can pardon the offences of all whom he will have ſpared, Rom. 9: 15. Joh. 4: 11. and ſubdue all his enemies, whom he will have plagued and deſtroyed Luk. 19: 27. Pſal. 2: 9. Pſal. 110: 9. without being bound to render to any Creature a reaſon of his doing: but making his own moſt holy and juſt will, his onely moſt perfect and eternall Law.

From all theſe Attributes ariſeth one, which is Gods ſoveraign bleſſedneſs or perfection.

Bleſſedneſs is that (*b*) perfect and unmeaſurable poſſeſſion

(*a*) *Deus poteſt omnia quæ contradictionem non implicant. Aqu. 2. quæſt. 25. art. 3. 4. Omnipotentia excludit omnes defectus, qui ſunt impotentia, ceu, poſſe mentiri, mori, peccare, &c.*

(*b*) *Hinc Deus dicitur* αὐτοκράτωρ.

(*c*) *Deus eſt Schaddai ſive* αὐτάρκης, *non ſolum quia Ipſe nihil deſiderat, ſed etiam quia nihil in eo deſiderari poteſt. Creaturas fecit perfectas in ſuo quaſque genere; ergo ipſe perfectiſſimus eſt in ſe & per ſe. Scal. Exc. c. 146.*

poſſeſſion of joy and glory which God hath in himſelf for ever: & is the cauſe of all the bliſſe and perfection, that every Creature enjoyeth in his meaſure, Mark. 14: 62. Act. 17: 25. Rom. 11: 35, 36. 1 Tim. 6: 15. Matt. 25: 34. Iam. 1: 17.

There are other Attributes figuratively and improperly aſcribed unto God, in the holy Scriptures, as by an Anthropomorphoſis, the members of a man, *eyes, eares, noſtrils, mouth, hands, feet*, &c. or the ſenſes & actions of man, as *ſeeing, hearing, ſmelling, working, walking, ſtriking*, &c. By an *Anthropopathcia*, the affections and paſſions of a man, as gladneſs, grief, joy, ſorrow, love, hatred, &c. or by an Analogy, as when he is named *a Lyon, a Rock, a Tower, a Buckler*, &c. Whoſe ſignification every (*a*) Commentary will expreſſe.

## *Of all theſe Attributes we muſt hold thoſe generall Rules.*

NO Attribute can ſufficiently expreſſe the Eſſence of God, becauſe it is infinite, and ineffable.

1. Whatſoever therefore is ſpoken of God, is not God; but ſerveth rather to help our weak underſtanding, to conceive in our reaſon, and to utter in our ſpeech the Majeſtie of his Divine Nature; ſo far as he hath vouchſafed to reveal himſelf unto us in his Word.

2. (*b*) All the Attributes of GOD belong to



(*a*) See Ma^ter Wilſons Dictionary of the Bible, moſt profitable for this purpoſe.

(*b*) *Attributa omnia ſingulis divinitatis perſonis competunt.*

every of the three Persons, as well as to the Essence it self, with the limitation of a Personall propriety. As the Mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.

3. The Essentiall Attributes of God, differ not from his Essence, because they are the very Essence it self. (*a*) In God therefore there is nothing which is not either his Essence or Person.

4. The Essentiall Attributes of God, differ not essentially nor really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding, which being not able to know Earthly things, by one simple act, without the help of many distinct Acts, must of necessitie have the help of many distinct Acts to know the Incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but (*b*) one onely, which is nothing else but the Divine Essence it self, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our (*b*) *Understanding* conceives by the name of Mercy, a thing differing from that which is called Justice. The Essentiall Attributes of God are not therefore really inseparable.

5. The

(*a*) *In Deo nihil est, quod non sit ipse Deus, Zanch.*

(*b*) *Omnia in divinis sunt unum, ibi non obviat relationis oppositio.*

(*c*) *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur, Scalig. Ex. 365. sect. 6.*

5. The Eſſentiall Attributes of God are not parts or qualities of the Divine Eſſence, nor (*a*). Accidents in the Eſſence, nor a Subject: but the very (*b*) whole and entire Eſſence of God. So that every ſuch Attribute is not *aliud & aliud*, another thing, but one and the ſame thing. There are therefore no Quantities in GOD, by which he may be ſaid to be ſo much: nor Qualities, by which he may be ſaid to be ſuch and ſuch: but (*c*) whatſoever God is, he is ſuch & the ſame by his Eſſence. By his Eſſence he is wiſe, and therefore Wiſdome it ſelf: by his Eſſence he is Good, and therefore Goodneſſe it ſelf: by his Eſſence he is merciful, & therefore mercy it ſelf: by his Eſſence he is juſt, & therefore Juſtice it ſelf, *&c.* In a word, God is great without Quantity: good, true, and juſt without Qualitie: mercifull without Paſſion: an act without motion: every where preſent without ſight: without time the firſt and the laſt: the Lord of all Creatures, from whom all receive themſelves, and all the good they have; yet neither needeth, nor receiveth he any increaſe of goodneſſe or happineſſe from any other.

This is the plain deſcription of God, ſo far as he hath revealed himſelf to us in his Word.

This doctrine (of all others) every true practi-



(*a*) *Quæ de Deo dicuntur, κατὰ πρός τι, relatione ad creaturas, & ſic ſecundum accidens, non exprimunt, mutationem in divina eſſentia, ſed in creaturis factam: negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.* (*b*) *Omnia quæ in Deo ſunt, ita inſunt, ut ſint ipſe Deus.* (*c*) *Eſſentia divina identificat ſibi omnia quæ ſunt in divinis, Biel ſup. 1. ſent. diſt. 1. quæſt. 5. Exhibet omnia, accipit nihil: ipſum igitur bonum, eſt Deus ipſe ſemper, Trismeg. ſer. 2. Pim.*

tioner of Piety muſt competently know, and neceſſarily believe, for four ſpeciall uſes.

1. That we may diſcerne our true and onely God, from all falſe Gods & Idols: for the deſcription of God, is properly known onely to his Church, in whom he hath thus graciouſly manifeſted himſelf. Pſal. 147: 19, 20. Jer. 20: 25.

2 To poſſeſſe our hearts with a greater awe of his Majeſtie, whileſt we admire him for his ſimpleneſſe and infiniteneſs: adore him for his unmeaſurableneſs, unchangeableneſs, and eternity: ſeek wiſdome from his underſtanding and knowledge: ſubmit our ſelves to his bleſſed will & pleaſure: love him for his mercy, goodneſs, and patience: truſt to his word, becauſe of his truth: fear him for his power, juſtice, and anger: reverence him for his holineſſe: and praiſe him for all his bleſſedneſſe, and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To ſtir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in ſome meaſure) the Image of his Wiſdom, Love, Goodneſſe, Juſtice, Mercie, Truth, Patience, Zeal, and Anger againſt ſin, that we may be wiſe, loving, juſt, merciful, true, patient, and zealous, as our God is.

4. Laſtly, that we may in our Prayers and Meditations conceive right of his Divine Majeſtie, & not according to thoſe groſſe and blaſphemous imaginations, which naturally ariſe in mens brains, as when they conceive God to be like an old Man ſitting in a chair: & the bleſſed Trinity to be like that *tripartite Idol*, which Papiſts have painted in their Church-windowes.

When

When therefore thou att to pray unto God, let thine heart ſpeak unto him, as to that *eternall*, Pſ. 90: 2. *infinite*, 1 King. 8: 27. *Almighty*, Geneſ. 17: 1. John. 15: 25. *holy*, Rev. 4: 8. and 15: 4. *wiſe*, Rom. 11: 33. & 16: 17. *juſt*, Exod. 34: 6, 7. Pſalm 103: 11. & 145: 8, 9. & *mercifull*, Deut. 32: 4. Gen. 8: 25. Pſalm 145: 17. *Spirit*, John 4: 3, 4. and *moſt perfect*, Deut. 32: 4. *individual Eſſence of three ſeverall Perſons, Father, Son, and Holy Ghoſt*, 1 John 5: 7. Matt. 3: 16. and 28: 19. 2 Cor. 13: 14. *who being preſent in all places*, 2 King. 8: 17. Pſal. 12: 92. Jer. 23: 13. *ruleth Heaven, and Earth*, Iſa. 48: 16, 28. Dan. 4: 32. *underſtandeth all mens hearts*, 1 King. 8: 30. Jer. 17: 10. *knoweth all mens miſeries*; Iſa. 62: 16. *and is onely able to beſtow on us all graces which we want*, 1 Sam. 10: 15. Matt. 17: 18. *and to deliver all penitent ſinners, who with faithfull hearts ſeek (for Chriſts ſake) his help, out of all their afflictions and troubles whatſoever.*

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cauſe, who ſo many do profeſſe all other parts of Gods worſhip and religion, with ſo much irreverence and hypocriſie. Whereas if they did truly know God, they durſt not but come to his holy ſervice; and coming ſerve him with fear & reverence: for ſo far doth a man fear God, as he knoweth him: and then doth a man truly know God, when he joynes *practice* to *ſpeculation*: And that is

Firſt, when a man doth ſo acknowledge and celebrate Gods *Majeſty*, as he hath revealed himſelfe in his Word,

Secondly, when from the true and lively ſenſe of Gods *Attributes*, there is bred in a mans heart a *love*, *awe*, and *confidence* in God: for, ſaith God himſelf, 1 Mal. 6. *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taſte and ſee, that the Lord is good!* ſaith *David*. He that hath not by *experience* taſted his *godneſſe*, knoweth not *how good* he is. *He* (ſaith *John* 1 *John* 2: 4) *that ſaith he knoweth God, and keepeth not his commandements, is a lyer, and the truth is not in him.* So far therefore as we *imitate God* in his *Goodneſſe*, *Love*, *Iuſtice*, *Mercy*, *Patience*; and other Attributes, *ſo far do we know* him.

Thirdly, when with inward *groanes*, and the ſerious *deſires* of our hearts, we *long* to attain to the perfect and plenary knowledge of his *Majeſty*, in the life which is to come.

Laſtly, this diſcovers how few there are, who doe truely *know God*, for no man knoweth God but he that *loveth* him, and how can a man choſe but *love him*, being the *Soveraign good*, if he knew him? ſeing *the nature of God is to enamour men with the love of his goodneſſe; and* whoſoever loveth any thing *more than God, is not worthy of God*; and ſuch is every one, who ſettles the love and reſt of his heart upon any thing beſides God. If therefore thou doeſt beleeve that God is Almighty, why doeſt thou fear Devils and Enemies, and not confidently truſt in God, and crave his help in all thy troubles and danger? If thou beleeveſt that God is infinite, how dareſt thou provoke him to anger? If thou beleeveſt that God is ſimple with what heart canſt thou diſſemble and play the hypocrite?

If

If thou beleeveſt that God is the Soveraign good, why is not thy heart more ſetled upon him, than on all Wordly good? If thou doeſt indeed beleeve that God is Judge, how dareſt thou live ſo ſecurely in ſin without repentance? If thou doeſt truely beleeve, that God is moſt wiſe, why doeſt not thou refer the events of croſſes and diſgraces unto him, who knoweth how to *turn all things to the beſt, unto them that love him*? Rom. 8: 21. If thou art perſwaded, that God is true, why doeſt thou doubt of his promiſes? And if thou beleeveſt that God is Beauty and (*a*) Perfection it ſelf, why doeſt not thou make him alone the chief end of all thine affections and deſires? for if thou loveſt beauty, he is moſt fair; if thou deſireſt riches, he is moſt wealthy: if thou ſeekeſt wiſdom, he is moſt wiſe. Whatſoever excellency thou haſt ſeen in any creature, it is nothing but a ſparkle of that which is in infinite (*b*) perfection in God: and when in Heaven we ſhall have an immediate Communion with God, we ſhall have them all perfectly in him communicated unto us. Briefly, in all goodneſſe he is all in all (*c*). Love that one good God, and thou ſhalt love him, in whom all the good of goodneſſe conſiſteth. He that would therefore attain to the ſaving knowledge of God, muſt learn to know him by love. For God is love, and *the knowledge of the love of God paſſeth all knowledge*, Eph. 3: 19. 1 Joh. 4. For all knowledge beſides to know



(*a*) *Si te habeam ſolum, ſane ruat arduus æther, Tellus rupta ſuo diſſiliatque loco.* (*b*) *Creata omnia perfectius ſunt in Deo quam in ſeipſis. Dion. de divin. c. 8.* (*c*) *Ama unum illud bonum, in quo omne bonum eſt, & ſufficit. Anſel. in Proſ. c. 23.*

(a) how to love God, and to serve him onely, is nothing, upon Solomons credit, but (b) *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my Lady, nay, rather, O my (c) Lord Charity, the love of thy self in my soul, especially seing it was thy good pleasure, *that being reconciled by the blood of Christ*, Rom. 5:9, 10: John 17: 3, 20. 1 Cor. 5: 8. I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein onely consists my soveraign good and happinesse for ever.

Thus by the light of his own Word, we have seen the back parts of *Jehovah* Elohim, the eternal Trinity, whom to *beleeve*, is saving *faith*, and *verity*. And unto whom from all *Creatures* in heaven and earth, be all *praise*, *dominion*, and *glory* for ever. Amen.

*Thus far of the* knowledge of God. *Now of the knowledge of a* Mans self. *And first of the* state of his misery and corruption, *without renovation by Christ.*

*Meditations of the misery of a man, not reconciled to God in Christ.*

O Wretched Man, where shall I begin to describe thine *endlesse* misery! who art *condemned*, as soon as *conceived*: and adjudged to *eternall* death, before thou wast born to a temporall life. A beginning indeed I find, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in Paradise, that they and their Posterity might live in a blessed state of

(a) *Kemp de Im. Christ. Cap.* 1. (b) *Eccl.* 1: 2, 17.
(c) *Domina, immo Domine Charitas. Bern.*

of life immortall, having Dominion of all earthly creatures, and onely reſtrained from the fruit of *one tree*, as a ſigne of their *ſubjection* to the Almighty Creator, though God forbade them this one ſmall thing, under the penalty of eternall death; yet they believed the *devils word* before the *Word of God*; making *God* (as much as in them lay) *a lyar*. And ſo being *unthankefull* for all the benefits which God beſtowed on them, they became *malecontended* with their preſent ſtate, as if God had dealt *enviouſly* and *niggardly* with them: and believed that the *devill* would make them partakers of far more glorious things, than *ever* God had beſtowed upon them; and in their pride they fell into *high treaſon* againſt the *moſt High*, and diſdaining to be Gods Subjects, they affected blaſphemouſly to be Gods themſelves, equals unto God. Hence, till they repented (loſeing Gods Image) they became like unto the devill: and ſo all their poſterity, as a Traiterous brood (whileſt they remain impenitent, like thee,) are ſubject in this life to all curſed miſeries, and in the life to come, to everlaſting fire, prepared for the devill and his angels.

Lay then aſide for a while thy doting vanities, and take the view with me of thy doleful miſeries: which duely ſurveyed, y doubt not, but that thou wilt conclude, that it is far better, never to have natures being, than not to be by Grace a Practitioner of religious Piety.

Conſider therefore thy miſery,

1. In thy *life*. 2. In thy death.
3. After death.

*In thy life.*

1. The miſeries accompanying thy *body*.
2. The miſeries which deform thy *ſoul*.

*In thy death*, the miſeries which ſhall oppreſſe thy body and ſoul.

After death, the miſeries which overwhelme both body and ſoul together in Hell.

And firſt, let us take a view of thoſe miſeries which accompany thy body, according to the four ages of thy life.

1. *Infancy*. 2. *Youth*.
3. *Manhood*. 4. *Old age*.

1. *Meditations of the miſery of Infancy.*

WHat waſt thou being an infant, but a brute, having the ſhape of a man? was not thy body conceived in the heat of luſt, the ſecret of ſhame, and ſtain of original ſin? and thus waſt thou caſt naked upon the earth, all imbrewed in the blood of filthineſſe, (filthy indeed, when the Son of God, who diſdained not to take on him mans nature, and the infirmities thereof; yet thought it unbeſeemed his Holineſſe, to be conceived after the ſinfull manner of mans conception.) So that thy mother was aſhamed to let thee know the manner thereof: What cauſe then haſt thou to boaſt of thy birth, which was a curſed pain to thy mother, and to thy ſelf the entrance into a troubleſome life? the greatneſſe of which miſeries, becauſe thou couldeſt not utter in words, thou didſt expreſſe (as well as thou couldeſt) in weeping teares.

2. *Meditations of the miſeries of Youth.*

WHat is Youth, but an untamed Beaſt? all whoſe actions are raſh and rude, not capable of good counſel,

counſel, when it is given: and Apelike delighting in nothing but in toyes and babies. Therefore thou no ſooner beginneſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and fear of Parents and Maſters: as if thou hadſt been born to live under the diſcipline of others, rather than at the diſpoſition of thine own will. No tyred horſe was ever more willing to be rid of his burthen, than thou waſt to get out of the ſervile eſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miſeries of Manhood.*

WHat is mans ſtate, but a Sea, wherein (as waves) one trouble ariſeth in the neck of another: the latter worſe than the former? No ſooner didſt thou enter into the affaires of this world, but thou waſt inwrapped about with a cloud of Miſeries. Thy Fleſh provokes thee to luſt, the world allureth thee to pleaſures, and the devil tempts thee to all kind of ſinners; fear of enemies affright thee, ſuits in Law do vex thee, wrongs of ill neighbours do oppreſſe thee, cares for wife and children do conſume thee, and diſquietneſſe twixt open foes and falſe friends, do in a manner confound thee: Sin ſtings thee within. Satan layes ſnares before thee. Conſcience of ſins paſt doggeth behind thee. Now adverſity on thy left hand frets thee, anon proſperity on thy right hand flatters thee; over thy head Gods vengeance due to thy ſin, is ready to fall upon thee: and under thy feet, Hells mouth is ready to ſwallow thee up. And in this miſerable eſtate whither wilt thou go for reſt

and

and comfort? the houſe is full of cares; the field full of toyl; the Countrey of rudeneſſe, the City of factions; the Court of Envie; the Church of Sects; the Sea of Pirats; the Land of Robbers. Or in what ſtate wilt thou live, ſeeing wealth is envied, and poverty contemned; wit is diſtracted, and ſimplicity is derided; Superſtition is mocked, and Religion is ſuſpected; Vice is advanced, and vertue is diſgraced; Oh with what a body of ſin art thou compaſſed about in a *World of wickedneſs*? what are thine Eyes; But Windows to behold vanities? What are thine Ears, but flood-gates, to let in the ſtreams of iniquity? What are thy Senſes, but marches to give fire to thy luſts? What is thine Heart, but the Anvill, where *Satan* hath forged the ugly ſhape of all lewed affections! Art thou nobly deſcended? thou muſt put thy ſelf in perill of forraign wars, to get the reputation of earthly honour; oftentimes hazzard thy life in a deſperate combate, to avoid the aſperſion of a Coward. Art thou born in mean eſtate? Lord! what pains and drudgery muſt thou endure at home and abroad to get maintenance? all perhaps ſcarce ſufficient to ſerve thy neceſſity; and when (after much ſervice and labour) a man hath got ſomething, how little certainty is there in that which is gotten, ſeeing thou ſeeſt by dayly experience, that he who was rich yeſterday, is to day a beggar; he that yeſterday was in health, to day is ſick: he that yeſterday was merry and laughed, hath cauſe to day to mourn and weep; he that yeſterday was in favour, to day is in diſgrace: and he, who yeſterday was alive, to day is dead: and knoweſt not how ſoon, nor in what manner thou

ſhalt

ſhalt die thy ſelf. And who can enumerate the loſſes, croſſes, griefs, diſgraces, ſickneſſes, and calamities which are incident to ſinfull man? To ſpeak nothing of the death of friends and children, which oftentimes ſeems to be unto us far more bitter than preſent death it ſelf.

*Meditations of the miſery of old age.*

WHat is old age, but the receptacle of all maladies? for if thy lot be to draw thy dayes to a long date, incomes old bald-headed age, ſtooping under dotage with his wrinkled face, rotten teeth, and ſtinking breath: teaſty with Choler, withered with drieneſſe, dimmed with blindneſs, or ſurded with deafneſs, overwhelmed with ſickneſs, and bowed together with weakneſs, having no uſe of any ſenſe, but of the ſenſe of pain: which ſo racketh every member of his body, than it never eaſeth him of grief, till he hath thrown him down to his grave.

Thus far of the miſeries which accompany the body. Now of the miſeries which accompany the ſoul, chiefly in this life.

*Meditations of the miſery of the ſoul in this life.*

THe miſery of thy ſoul will more evidently appear, if thou wilt but conſider,

1. The felicity ſhe hath loſt.

2. The miſery which ſhe hath pulled upon her ſelf by ſin.

1. The felicity loſt, was firſt the fruition of the Image of God, whereby the ſoul was like unto God

God is knowledge, Col. 3: 30. Rom. 12: 2. enabling her perfectly to understand the revealed will of God. Secondly, true holineſſe, by which ſhe was free from all prophane errour. Thirdly, Righteouſneſſe, whereby ſhe was able to incline all her naturall powers, and to frame uprightly all our actions, proceeding from thoſe powers. With the loſſe of this divine Image, ſhe loſt the Love of God, and the bleſſed communion which ſhe had with his Majeſty: wherein conſiſteth her life, and happineſs. If the loſs of earthly riches vex thee ſo much, how ſhould not the loſs of this divine treaſure perplex thee much more?

2. The miſery which ſhe pulled upon her ſelf, conſiſts in two things;

1. Sinfulneſs. 2. Curſedneſs.

1. Sinfulneſs is an univerſall corruption, both of her Nature and actions: for her *Nature* is infected with a *proneneſſe* to every ſin continually, Eph. 2: 2. Gen. 6: 5. the Mind is ſtuffed with vanity, Rom. 12: 1. Eph. 4: 17. the *Underſtanding* is darkened with ignorance, 1 Cor. 2: 14. the *Will* affecteth nothing but vile and vain things; Phil. 1: 3. All her *Actions are evill*, Rom. 3: 10. Rom. 7: 10. yea this deformity is ſo violent, that oftentimes in the regenerate ſoul, the Appetite will not obey the government of Reaſon, and the will wandereth after, and yeelds conſent to ſinfull motions. How great then is the violence, of the appetite and will in the reprobate ſoul, which ſtill remaines in her Naturall corruption? Hence it is, that thy wretched Soul is deformed with ſin, defiled with luſt, ſo polluted with filthineſs, outraged with paſſions, overcarryed with affections,

affections, pining with Envy, overcharged with Gluttony, ſurfeited with Drunkenneſs, boyling with Revenge, tranſported with Rage, and the glorious Image of God transformed to the ugly ſhape of the *Devill.* Joh. 8: 14. ſo far as it once *repented the Lord, that ever he made man.* Gen 6:6.

From the former flowes the other part of the *Souls miſery*, called Deut. 27:26. Gal. 2:10. Pſal. 119: 21. *curſedneſſe*, whereof there are two degrees.

1. *In part.* 2. *In fulneſſe thereof.*

1. *Curſedneſſe in part* is that, which is inflicted upon the Soul *in life* and *death*, and is *common* to her with the body.

The *curſedneſſe* of the ſoul in *life*, is the *wrath of God*, which lyeth upon ſuch a creature, ſo far, as that all things, not onely calamities, but alſo very *bleſſings* Rom. 2: 2, 3 Jer. 28: 13. and *graces* Iſai. 28: 13. turn to ruine. *Terrour of Conſcience* drives him from God and his ſervice, that he dares not come to his preſence and ordinances; Gen. 38: 20. and 4: 14. Hebr. 2: 25. but is *given* up, Rom. 1: 21. 7: 4, 26. to the ſlavery of *Satan* Eph. 2: 2. Col. 1: 1, 13. and to his own luſts; and vile affections.

This is the *curſedneſs* of the Soul in *life*, now follows the *curſedneſs* of the Soul and Body in death.

## *Meditations of the miſery of the body and ſoul in death.*

AFter that the aged man hath conflicted with long ſickeneſſe, and having endured the brunt of

put thy goods in order, some crying, some craving, some pitying, some chearing, all like Fleshflies, helping to make thy sorrows more sorrowfull. Now the devils, who are come from Hell *to fetch away thy soul*, Luke 12: 20. begin to appear to her, and wait, as soon as she comes forth, to take her, and carrie her away. Stay she would within, but that she feeles, the body begins by degrees to die, and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds, which wait for her coming. Oh, she that spent so many dayes and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body, which joyned with her in the Actions of sin, is altogether now unfit to joyn, with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but onely torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort (she directs this, or the like speech unto her Eyes: O Eyes, who in times past were so quick sighted, can ye spye no comfort, nor any way how I might escape this dreadfull danger? But the Eye-strings are broken, they cannot see the candle that burneth

burneth before him: nor diſcern whether it be day or night.

The Soul (finding no comfort in the eyes) ſpeaks to the ears: O Ears, who were wont to recreate your ſelves, with hearing new pleaſant diſcourſes, and Muſicks ſweeteſt harmony; can you hear any newes or tidings of the leaſt comfort for me? The *Eares* are either ſo *deaf*, that they cannot hear at *all:* or the ſenſe of *hearing* is grown ſo weak, that it cannot endure to hear his *deareſt* friends to *ſpeak*. And why ſhould *theſe ears* hear *any tidings* of joy in *Death*, who could never abide to hear the *glad tydings* of the *Goſpell* in his *life*? The *Ears* can miniſter no *comfort*.

Then ſhe intimates her grief unto the *Tongues*. Oh *Tongue*, who waſt wont to *brag* it out with the *braveſt*, where are now thy big and daring *words*? now (in my greateſt need) canſt thou *ſpeak* nothing in my *defence*? Canſt thou neither *daunt* theſe Enemies with *threatning words*, nor *entreat* them with *fair ſpeeches*? Alas, the *Tongue* two dayes ago lay *ſpeechleſſe*: it cannot in his *greateſt* extremity, either *call* for a *little drink*, or deſire a friend to *take away* with his finger the *flegme*, that is ready to *choak him*.

Finding here no hope of help, ſhe ſpeaks unto the *Feet*: where are ye, *O feet*, which ſometime were ſo nimble in *running*, can you *carry* me no where, out of this dangerous place? The feet are *ſtone-dead* already: if they be not *ſtirred*, they cannot *ſtir*.

Then ſhe directs her ſpeech unto her *hands*: *O hands*, who have been ſo often approved for manhood,

hood, in *peace*, and *war*, and wherewith I have so often defended my self, and offended my foes; never had I more need than now. Death looks me grim in the face, and kills me. Hellish fiends wait about my bed to devour me: help now or I perish for ever. Alas, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonfull of supping, to relieve languishing nature.

The wretched soul seeing her selfe thus desolate, and altogether destitute of friends, help, and comfort, & knowing that within an hour she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens, & ultimum moriens*) from whence she makes this doleful lamentation with her self:

(*a*) O miserable caitife, that I am! How do the *Sorrowes of death compasse me! How do the flouds of Belial make me afraid!* How have, indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly hath Death stoln upon me with insensible degrees! Like the Sun which the Eye perceives not to move, though it be most swift of *motion*. How doth Death wrack on me his spite, without piety! The God of mercy hath utterly forsaken me: and the devill, who knows no mercie, waits for to take me; How often have I been warned of this dolefull day, by the faithful Preachers of Gods Word, and I made but a jest thereat? What profit have I now of all my pride, fine house, and brave apparell? What is become of the sweet relish of all my delicious

(*a*) The doleful lamentation of the Reprobate Soul at the point of death, 2. Sam. 21. 5.

cious fare; All the worldly goods which I so carefully gathered, would I now give for a good Conscience, which I so carelesly neglected. And what joy remains now of all my former fleshly pleasures, wherein I placed my chief delight; Those fleshly pleasures were but deceitfull dreams, and now they are past like vanishing shadows, but to think of those eternall pains, which I must endure for those short pleasures, pains me as Hell, before I enter into Hell. Yet justly I confesse, as I have deserved, I am served, that being made after Gods Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I intreated to receive it, I neglected Gods grace, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering, what account I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pains. My joys were but momentany and gone, before I could scarce enjoy them: my miseries are eternall, and never shall know end: Oh that I had spent the *houres* that I consumed *in carding*, *dicing*, *playing*, and other vile exercises, in *reading the Scriptures*, in *hearing Sermons*, in *receiving* the *Communion*, in *weeping for my sins*, in *fasting*, *watching*, *praying*, and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting salvation! O that I were now to *begin* my life again! how would I contemn the *world*, and the *vanities* thereof! how *religiously* and *purely* would I lead my life! how would I *frequent* the *Church*, and sanctifie

the *Lords Day*! If *Satan* ſhould offer me all the treaſures, pleaſures, and promotions of this world, he ſhould never entice me to *forget theſe terrors* of this laſt dreadfull houre. But, O corrupt *karkaſſe* and ſtinking *carrion*! How hath the devill deluded us? and how have we *ſerved* and pulled *ſwift damnation* upon us both? now is my caſe more miſerable, than the *beaſt* that periſheth in a ditch; for I muſt go to *anſwer* before the *Judgement-ſeat* of the righteous Judge of Heaven and Earth: where I ſhall have none to ſpeak for me: and theſe *wicked fiends*, who are privy to all my evill deeds, will *accuſe* me, and I cannot excuſe my ſelf. *My own heart already condemnes me*, I muſt needs therefore be *damned* before his *Judgement-ſeat*: and from thence be carried by theſe *infernall fiends*, into that *horrible* priſon of endleſſe torments, and *utter darkneſſe*: where I ſhall *never* more ſee light, that *firſt* moſt excellent thing that God made: I, who gloried therefore in being a *libertine*, am now *incloſed* in the very *clows* of Satan as the trembling *Partridges* within the griping *talons* of the ravenous *Falcon*. Where ſhall I lodge to night? and who ſhall be my companions? Oh *horrour* to think! O *grief* to conſider! *Oh curſed be the day, wherein I was, & let not the day, wherein my mother bare me, be bleſſed. Curſed be the man that ſhewed my Father, ſaying, A Child is born unto thee, and comforted him. Curſed be that man: becauſe he ſlew me not. Oh that my Mother might have been my grave, or her wombe a perpetuall conception! How is it that I came forth of the womb; to endure theſe helliſh ſorrowes! and that my dayes ſhould thus end with*

*eternall*

*eternall ſhame! Curſed* be the day that I was firſt united to ſo *lewd a body*: O that I had but *ſo much* favour, as that I might *never ſee* thee more! Our *parting* is bitter and dolefull; but our *meeting* again, to receive at that dreadfull day the *fulneſſe* of our deſerved vengeance, will be far more *terrible* and *intolerable*. But what mean I thus by *too* late lamentation, to ſeek to *prolong* time? My *laſt houre* is come: I hear the *heart-ſtings* break, this filthy Houſe of Clay falls on my head: here is neither hope, help, nor place of any longer abiding. And muſt I needs be gone? thou filthy carcaſſe: Oh filthy cakaſſe, with fare-ill farewell, I leave thee: And ſo all trembling ſhe cometh forth, and forthwith is ſeized upon by infernall fiends, who carry her with a violence *torrenti ſimili*, to the bottomleſſe Lake that burneth with *fire and brimſtone*, Apo. 21: 8. Jude v. 6. 1 Pet. 3: 19. where ſhe is kept as a priſoner in torments, till the generall Judgement of the great Day.

The lothſome carkaſſe is afterwards laid in the grave. In which action for the moſt part, *the dead bury the dead*: that is, They who are dead in ſin, bury them, who are dead for ſin. And thus the godleſſe, and unregenerated wordling, who made Earth his Paradiſe; his Belly his God; his Luſt his Law: and as in his life he ſowed vanity, ſo he is now dead, and reapeth miſery. In his proſperity he neglected to ſerve God: In his adverſity God refuſeth to ſave him: the devill, whom he long ſerved, now at length payes him his wages. Deteſtable was his life, damnable his death. The devill hath his ſoul, the grave hath his carkaſſe: in which pit of corruption, den of death, and

dungeon of ſorrow, let us leave the miſerable Caitife, rotting with his mouth full of earth, his belly full of worms, and his carkaſſe full of ſtinck, expecting a fearfull reſurrection, when it ſhall be reunited with the ſoul, that as they ſinned together ſo they may be eternally tormented together.

Thus far of the miſeries of the ſoul and body in death, which is but curſedneſſe in part: now followes the fulneſſe of curſedneſſe which is the miſery of the ſoul and body after death.

### *Meditations of the miſery of a man after death, which is the fulneſſe of curſedneſſe.*

THe fulneſſe of curſedneſſe (when it falls upon a creature, not able to bear the brunt thereof) preſſeth him down to that bottomleſſe (Luk. 8: 38. & 16: 23.) deep of the endleſs (2Theſſ. 1: 10.) wrath of *Almighty God*: which is called the *damnation or hell*. Matth. 23: 33. This fulneſs of curſedneſs is either particular or generall.

Particular, is that which in a leſſe meaſure of fulneſſe, lighteth upon the ſoul *immediately*, Luk. 16: 12, 13. 2 Pet. 3: 19. Jude v. 6, 7. as ſoon as ſhe is ſeparated from the body. For in the very inſtant of diſſolution, ſhe is in the ſight and preſence of God. For when ſhe ceaſeth to ſee wiith the organe of fleſhly eyes, ſhe ſeeth after a ſpirituall manner like Stephen, who ſaw *the glory of God, and Jeſus ſtanding at his right hand*: Acts. 7: 56. or, as a man, who being blind born, and miraculouſly reſtored to his ſight, ſhould ſee the Sun which he never ſaw before. And there by the *Teſtimony* of her own *Conſcience*, *Chriſt* the righteous *Judge*, who knoweth all things,

things, *maketh* her, by his *omnipreſent power*, to underſtand the doom and judgement that is due unto her ſins, and what muſt be her *eternall* ſtate. And in this manner ſtanding in the *ſight* of Heaven, not fit for her *uncleanneſs* to come into Heaven; ſhe is ſaid to ſtand before the *Throne of God*. And ſo forthwith ſhe is carried by the *evill angels*, (*a*) who came to fetch her with violence into *Hell*, where ſhe is kept as in a *Priſon*, in *everlaſting pains* and *chains*, *under darkeneſſe, unto the judgement of the great Day*. But not in that *extremity* of torments, which ſhe ſhall finally receive at the laſt day. Matt. 5: 34. and 23: 21. Luke 12: 20. Luke 16: 22. 1 Pet. 3: 19. Jude v. 7. Luke 16: 14, Luke 1: 31. 2 Pet. 3: 9. Jude v. 6. Apoc. 11: 8.

*The generall* fulneſs of *curſedneſſe* is in a *greater* meaſure of *fulneſſe*, which ſhall be inflicted upon both thy *Soul* and *Body* Dan. 12: 3. 1 Joh. 5: 18, 19. when by the mighty power of *Chriſt* (the *ſupreame Judge* of heaven and earth) the one ſhall be brought out of *Hell* Apoc. 20: 23. and the other out of the *Grave* as *Priſonners*, to receive their dreadfull doom, according to their evill *deeds*. How ſhall the Reprobate, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *powers* of Heaven, and terrours of *Heavenly ſignes* be driven at the worlds end: to their wits end, Matt. 24. 29. Luke 21: 24, 25. Oh, what a wofull ſalutation will there be, betwixt the



(*a*) *Poſtquam anima de corpore eſt egreſſa, ſubito Judicium Chriſti de ſalute cognoſcit. Aug. l. 1. de anim. & ejus Orig. c. 2.* Hier. *Epi. ad* Pamma. *Anima damnata continuo invaditur à Dæmonibus, qui crudeliſſime eam rapientes ad infernum deducunt. Alex. in orat. de exit. anim.*

damned *Soul* and *Body*, at their re-uniting at that terrible Day!

(*b*) O sink of Sin, O lump of *Filthinesse* (will the *Soul* say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison*, to be tormented together! How dost thou appear in my sight like *Jephthahs* Daughter, to my greater torment? Would God thou hadst perpetually *rotted* in the grave, that I might never have seen thee again! How shall we be *confounded* together, to hear before *God*, *Angels*, and *Men*, layd open all those *secret sins*, which we *committed* together! Have I lost *Heaven*, for the love of such a stinking *carrion*; Art thou the *flesh*, for whose *pleasures* I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a *fool* as to make *thee* my *God*! How mad was I for *momentany* joyes, to incur these torments of eternall pains! *Ye Rocks and Mountains, why skip ye so like Rams, Psalm* 114:4. and *will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great Day of his wrath is come, and who shall be able to stand?* Apoc. 6: 16. 17. *Why trembleſt thou thus, O Earth, at the presence of the Lord*, and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more.

O damned furies, I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing! But whilest thou art thus in vain bewayling thy misery, the Angels hale thee

(*a*) The damned soules Apostrophe to her body at their second meeting.

thee violently away from the brink of thy grave, to some place near the Tribunall-seat of *Christ*; where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge, Matt. 13. 41. Matt. 15: 21. Christ shall rip up all the benefits he bestowed on thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him and his holy Laws.

Within thee thine own conscience (more than a thousand witnesses,) shall accuse thee: the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the Holy Saints & Angels approving Christs Justice: & detesting so filthy a Creature: Behind thee an hideous noise of innumerable fellow damned Reprobates tarrying for thy company: Before thee all the world, (a) burning in flaming fire. Above thee an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy self, will be impossible, (for on that condition, thou wouldest wish that the greatest *Rock* might *fall* upon thee Apo. 6: 16, 17.) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence. *Depart from me ye cursed, into everlasting fire, prepared for the devill and his angels.*

(b) *Depart from me*) there is a separation from all joy and happpinesse.



(a) *Anselm. lib. Meditat.*

(b) *Bonavent. Postil. Dom. 3. post Pent. Serm. 2.*

*Ye curſed*) their is a black, and direfull Excommunication.

*Into fire*) there is the cruelty of pain (*Everlaſting*) there is the perpetuity of puniſhment.

*Prepared for the Devill and his angels.*) Here are thy infernall tormenting, and tormented companions.

O terrible ſentence! from which the condemned cannot eſcape: which being pronounced, cannot poſſibly be withſtood, againſt which a man cannot except; & from which a man can no where appeal. So that to the damned nothing remains but helliſh torments, which knowes neither eaſe of pains, nor end of time Apoc. 21: 8. From this Judgement-ſeat, thou muſt be thruſt by Angels (together with all the damned *Devils* and *Reprobates*) into the *bottomleſſe Lake of utter darkneſſe*, that perpetually burnes with *fire* and *brimſtone*. Whereunto as thou ſhalt be thruſt, there ſhall be ſuch *weeping*, *woes*, and *wailing*, *that* the *cry* of the company of *Core*, *Dathan* and *Abiram*, when the earth ſwallowed them up, was nothing comparable to this howling: nay, it will ſeem unto thee a *Hell*, before thou goeſt into *Hell*, but to hear it.

Into which bottomleſs *Lake*, after that thou art once *plunged*, thou ſhalt ever be *falling* down, and never meet a bottom: and in it thou ſhalt ever *lament*, and none ſhall *pitty* thee: thou ſhalt alwayes *weep*, for pain of the *fire*, and yet *gnaſh* thy teeth for the extremity of *cold*. Thou ſhalt weep to think, that thy miſeries are paſt remedie: thou ſhalt *weep* to think, that to *repent* is to no purpoſe: thou ſhalt *weep* to think, how for the ſhadow

ſhadow of ſhort *pleaſures*, Thou haſt in curred theſe *ſorrows* of eternall *pains*: thou ſhalt *weep* to ſee, how that *weeping* it ſelf can *nothing* prevail; yea in *weeping* thou ſhalt *weep* more tears, then there is *water in the Sea*, for the *water* of the Sea is *finite*, but the weeping of a Reprobate ſhall be *infinite*.

There thy *Laſcivious Eyes* ſhall be afflicted with ſights of *ghaſtly Spirits*: thy *curious Eares* ſhall be affrighted with hideous noyſe of *howling Devils*, and the gnaſhing teeth of *damned Reprobates*: thy *daintie Noſe* ſhall be cloyed with noyſome ſtench of *Sulphur*: thy *delicate Taſte* ſhall be pained with intolerable *hunger*: thy *drunken Throat* ſhall be parched with unquenchable thirſt: thy *Mind* ſhall be tormented, to think how for the love of *abortive pleaſures*, which periſhed ere they budded, thou ſo fooliſhly loſt *Heavens joyes*, and incurredſt *helliſh pains*, which laſt unto eternitie. Thy *conſcience* ſhall ever ſting thee like an Adder, when thou thinkeſt how often Chriſt by his Preacher offered *remiſſion of ſins*, and the *Kingdome of Heaven* freely unto thee, if thou wouldeſt but *beleeve and repent*: and how eaſily thou mighteſt have obtained mercy in thoſe dayes, how neer thou waſt many times to have *repented*, and yet didſt ſuffer the Devill and the World, to keep thee ſtill in *impenitenty*, and how the *day* of mercy is now paſt, and will never *dawn* again.

How ſhall thy underſtanding be racked, to conſider, how for *momentary riches*, thou haſt loſt the *eternall Treaſure*, and changed heavens felicitie for hells miſery! where every part of thy body

without intermiſſion of pain, ſhall be continually tormented alike.

In theſe Helliſh torments, thou ſhalt be for ever deprived of the Beatificall ſight of God wherein conſiſts the ſoveraign good, and life of the ſoul. Thou ſhalt never ſee light, nor the leaſt ſight of joy, but lie in a perpetuall Priſon of utter darkneſs: where ſhall be no order, but horrour: no voice, but of blaſphemies and houlers: no noiſe, but of tortures and tortured: no ſociety, but of the devil and his angels, who being tormented themſelves ſhall have no other eaſe, but to wreak their fury in tormenting thee. Where ſhall be puniſhment, without mercy: ſorrow, without ſuccour: crying, without comfort: miſchief, without meaſure: torment, without eaſe: where the *Worm dyeth not, and the fire is never quenched*, Mark 9. where the wrath of God ſhall ſeize upon thy Soul & Body, as the flame of fire doth on the lump of Pitch, or Brimſtone. In which flame thou ſhalt ever be burning, & never conſumed: ever dying, & never dead: ever roaring in the pangs of death, & never rid of thoſe pangs, nor knowing end of thy pains. So that after thou haſt endured them ſo many thouſand yeares, as there are graſſe on the earth, or ſands on the Sea-ſhore, thou art no neerer to an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them: yea ſo far are they from ending, that they are ever but beginning. But if after a thouſand times ſo many thouſand yeares, thy damned ſoul could but conceive a hope, that thoſe her torments ſhould have an end, this would be ſome comfort to think.

think, that at length an end will come. But as oft as the Mind thinketh of this word, Never, it is as another *Hell*, in the middeſt of hell.

This thought ſhall force the damned to cry, οὐαί, οὐαί, as much, as if they ſhould ſay, οὐκ ἀεί, οὐκ ἀεί, O Lord, not ever, not ever torment us thus, but their conſciences ſhall anſwer them as an Echo, ἀεί, ἀεί, ever, ever. Hence ſhall ariſe the dolefull οὐαί, wo and alas for evermore.

This is that ſecond death, the generall perfect fulneſſe of all curſedneſſe and miſery: which every damned Reprobate muſt ſuffer, ſo long as God and his Saints ſhall enjoy bliſſe and felicitie in Heaven for evermore.

Thus far of the miſery of man in his ſtate of corruption, unleſſe that he be renewed by Grace in Chriſt.

Now follows the knowledge of Mans ſelf, in reſpect of his ſtate of regeneration by Chriſt.

### *Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.*

NOw let us ſee, how happie a godly man is, in his ſtate of renovation, being reconciled to God in Chriſt.

The *godly man*, whoſe corrupt nature is *renewed* by grace in Chriſt, and become a *new creature*, is bleſſed in a threefold reſpect. 1. in his life. 2. in his death. 3. after death.

I. His *bleſſedneſſe* during this life, is but *in part*; and that conſiſts in ſeven things.

1. Becauſe he is *conceived* of the *Spirit*. John 3: 5. in the womb of his *Mother* the *Church*.

Gal. 4: 26. and is *born*, *not of blood*, *nor of the will of the flesh*, *nor of the will of Man but of God*, Joh. 1: 13, who in Christ, is his *Father* Gal. 4: 6, 7. 2 Cor. 9: 8. So that the *Image of God his Father* is renewed in him every day more and more, Eph. 4: 2, 3. 13. Col. 3: 10.

2. He hath, for the *merits* of *Christ sufferings*, all his sins. *originall* and *actuall*, with the *guilt* and *punishment* belonging to them, freely and fully *forgiven* unto him, Rom. 4: 8, 25. Rom. 8: 1, 2. and all the *righteousnesse* of *Christ*. Rom. 4: 5, 19. as freely and fully *imputed* unto him: and so God is *reconciled* unto him, 2 Cor. 5: 19. and *approveth* him as *righteous* in his sight and account, Rom. 8: 33. 34.

3. He is *freed* from *Satans bondage*, Act. 16: 18. Ephes. 2: 2. and is made a *brother* of Christ, Joh. 20: 7. Rom. 8: 26. a *fellow heir* of his heavenly Kingdome, Rom. 8: 17. and a *spirituall King* and *Priest* Apoc. 5: 10. to offer up *spirituall sacrifice* to *God by Jesus Christ*, 2 Pet. 2: 5.

4. God *spareth* him, as a *man spareth his own son*, *that serveth him*, Mal. 3: 17. And this sparing consists in.

I. Not taking notice of every fault, but *bearing* with his infirmities: *Exod.* 34: 6, 7. A loving *Father* will not cast his *child* out of dores in his sickneſſe.

II. Not making his *punishment* when he is *chastened*, as great as his *deserts*, *Psal.* 103: 10.

III. *Chastening* him *moderately*, when he seeth that he will not by any other meanes be reclaimed, 2 *Sam.* 7: 14, 15. 1 *Cor.* 11: 32.

IV. *Graciously*

IV. *Graciously accepting* his *endeavour*, notwithstanding the imperfection of his obedience, and so preferring the *willingnesse* of his mind, before the *worthynesse* of his work. 2 *Cor.* 8: 12.

V. Turning the curses which he deserved, to *crosses*, and fatherly *corrections*; yea all things, Rom. 8: 28. all *calamities* of this life. Ps. 89: 31, 33. Heb. 2: 10. 2 Cor. 12: 7. death it self 1 Cor. 8: 32. and 15: 54, 55. yea, his very *sins*, unto his good, Luke 22: 32, 33. Psal: 51: 13, 14. Rom. 5: 20.

5. God gives him his *Holy Spirit*, which

I. *Sanctifieth* him by degrees throughout, 1 Thess. 5: 23. so thath he doth more and more *dye* to sin, and *live* to righteousnesse, Rom 8: 9. 12.

II. *Assures* him of his *adoption* and that he is by *Grace* the Child of *God*, Rom. 8: 16.

III. *Encourageth* him to come with *boldness*, and *confidence*, into the presence of God, Heb. 4: 15. Ephes. 5: 12. Gal. 4: 16.

IV. *Moveth* him without *fear*, to say unto him, *Abba Father*. Rom. 8: 15. 16. Zach. 12: 12.

V. *Poureth* into his heart the gift of sanctified prayer, Rom. 8: 26. 27.

VI. *Perswadeth* him, that both he and his prayers are accepted & heard of God, for Christ his Mediators sake.

VII. Fills him with
I. Peace of conscience.
II. Joy in the Holy Ghost: in comparison whereof, all Earthly Joyes seem vile and vain unto him, Rom. 5: 1. and 14: 17. Rom. 5: 3.

6. He hath a recovery of his *soveraignty over the creatures*, Pſal. 8: 5, &c. Heb. 2: 7, 8. which he loſt by Adams fall: and from thence free liberty of uſing all things, 1 Cor. 9: 1. Rom. 14: 14. 1 Tim. 4: 2. &c. Which God hath not *reſtrained*, 1 Cor. 9: 19, 21. ſo that he may uſe them with good conſcience, 1 Cor. 3: 21, 23. Heb. 8: 7. For to all things in Heaven and Earth he hath a *ſure title* in this life, 1 Cor. 3: 23. and he ſhall have the plenary and peaceable poſſeſſion of them in the life to come Matt. 25: 34. Hence it is, that all Reprobates are but uſurpers of all that they poſſeſſe, and have no *place of their* own but Hell, Act. 1: 25.

7. He hath the aſſurance of Gods Fatherly care and protection, day and night over him; which care conſiſteth in three things.

I. In providing all things neceſſarie for his Soul and Body, concerning this life, and that which is to come: ſo that he ſhall be ſure ever, either to have enough, or patience, to be content with that he hath, Matt. 6: 23. 2 Cor. 12: 14. Pſal. 23. Pſalm 34: 8, 10.

II. In that God gives his Holy Angels, as Miniſters, a charge to attend upon him alwayes for his good, Heb. 1: 14. yea, in danger, to *pitch their tents about him for his ſafety*, where-ever he be, Pſ. 134: 7. Pſalm 91: 11. Yea, Gods protection ſhall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *ſhall hedge him from the power of the* Devill, Iſa. 4: 3. Job. 1: 10.

III. In that *The eyes of the Lord are upon him, and his eares continually open to ſee his ſtate*, Iſa. 34: 15. Gen. 7: 1. Pſalm 33. 19. and to hear his complaint, and

and in his good time, to deliver him out of all his troubles.

Thus far of the bleſſed ſtate of the godly, and Regenerated man in this life: Now of his bleſſed ſtate in death.

### 11. *Meditations of the bleſſed ſtate of a regenerated man in his death.*

WHen God ſends Death as his Meſſenger, for the regenerated man, he meets him half the way to Heaven: for his *converſation*, Phil. 3: 20. and *affection*: Col. 3: 1. is there before him. Death is neither ſtrange, nor fearfull unto him. Not ſtrange, becauſe he *dyed daily* 1 Cor. 15: 31? nor fearfull; becauſe whileſt he lived, he was dead; and his life was *hid with Chriſt in God*, Col. 3. To die unto him therefore, is nothing elſe in effect, but to *reſt from his labour* in this world, Apoc. 14. to go home to his *Fathers houſe*? 2 Cor. 5: 6. John 14: 1. unto the *City of the living God*; Hebr. 12: 21, &c. *the heavenly Jeruſalem, to an innumerable company of Angels, to the generall aſſembly and Church of the firſt born, to God the Judge of all: and to the Spirits of juſt men made perfect, and to Jeſus the Mediator of the New Teſtament*: Whileſt his Body is ſick, his Minde is ſound: for, *God maketh all his bed in his ſickneſſe*, Pſalm 41. 3. and ſtrengtheneth him with faith and patience, upon his bed of ſorrow. And when he begins to enter into the way *of all the world*, he giveth (like *Jacob*, Gen. 49. *Moſes*, and *Joſhua*) to his Children and friends, godly exhortations and counſels, to ſerve the true God,

to

to worſhip him truly all the dayes of their life. His *bleſſed* ſoul breatheth nothing but *bleſſing*, and ſuch ſpeeches as favour *a ſanctified ſpirit*. As his *outward* man *decayeth* ſo his *inward* man *increaſeth*, and waxeth ſtronger. When the *ſpeech* of his tongue *faultreth*, the *ſighs* of his heart *ſpeak lowder* unto *God*: when the ſight of the *Eyes* faileth, the *holy Ghoſt* illuminates him inwardly with abundance of *ſpirituall light*. His ſoul feareth not, *but is bold to go out of the body, and to dwell with her Lord*, 2Cor. 5: 8. He ſighed out with *Paul*, *Cupio diſſolvi: I deſire to be diſſolved*; *and to be with Chriſt*, Phil. 4: 23, And with *David* Pſal. 42: 2. *As the Hart panteth after the water-brooks ſo panteth my ſoul after thee, O God: My ſoul thirſteth for God, for the loving God: when ſhall I come and appear before God?* He prayeth with the Saints, Apoc. 6: 10. *How long, O Lord, which art holy and true? Come Lord Jeſus, come quickly*, Apoc. 22. 20. And when the *appointed time* of his diſſolution is come. Job 14: 5. knowing that he goeth to his *Father*, Pſalm 31: 5. and *Redeemer* in the peace of a good conſcience, and the aſſured *perſwaſion* of the forgiveneſs of all his ſins, in the *blood of the Lamb*, he ſings with bleſſed old *Simeon* Luke 2: 29. his *Nunc dimittis: Lord, now letteſt thou thy Servant depart in peace, &c.* and *ſurrenders* up his ſoul, as it were, with his *own hands*, *into the hand of his heavenly Father*, ſaying with *David*, Pſalm 31: 9. *Into thy hands, O Father, I commend my ſoul for thou haſt redeemed me, O Lord thou God of truth.* And ſaying with *Stephen*, *Act.* 7: 59. *Lord Jeſus, receive my ſpirit*; He no ſooner *yeelds up* his ſacred Ghoſt, but *immediatly* the *holy Angels*,

Marc.

Marc. 8: 13. Act 12: 15. & 27: 25. who attended upon him from his *birth*, unto his death, carry and accompany his *ſoul* unto Heaven, Luke 26. 22. as they did the Soul of *Lazarus* into *Abrahams boſome*, which is the Kingdome of Heaven; Mar. 8: 11. Luke 13: 18. Acts 15: 10, 11. Epheſ. 1: 10. Hebr. 11: 2. & 10: 6. & 12: 22, 23. Luke 19: 9. whither onely *good Angels* and *good works* do accompany the Soul: the one to *deliver* their *charge*, Pſalm 61: 11. Heb, 1: 14. the other to *receive* their *reward*, Rev. 14: 13. & 13: 12. 1 Cor. 6: 5.

The *Bodie* in convenient time, as the ſanctified 1 Cor. 6: 15. *Temple* of the *Holy Ghoſt*, the *members of Chriſt*, nouriſhed by his bodie, Matt. 26: 6. the *price* of the *blood* of the *Sonne of God*, 1 Cor. 6: 10. 2 Pet. 1: 19. is by his fellow brethren reverently laid to ſleep in his grave, 1 Theſſ. 4: 14. Act. 7: 6. and 8: 3. as in the bed of Chriſt, in an aſſured hope to *awake in the Reſurrection of the juſt*, Dan. 12: 2. Joh. 5: 28, 29. Luke 14: 14. 1 Theſſ. 4: 16, 17. Apoc. 14: 15. at the laſt day, to be partaker with the Soul, of life and glory everlaſting. And in this reſpect not onely the ſouls, but the very bodies of the faithfull alſo are termed bleſſed.

Thus far of the bleſſedneſſe of the ſoul and body of the Regenerated man in death. Now let us ſee the bleſſedneſſe of his ſoul and body after death.

### III. *Meditations of the bleſſed eſtate of the Regenerated man after death.*

THis ſtate hath three degrees:

1. From the day of Death, to the Reſurrection.

2. From

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and *immediatly carry* her into *Heaven*, Luke 10: 22. and there present her before *Christ*, Heb. 1: 14. & 12: 14. where she is crowned with a *Crown of righteousness*, 1 Tim. 4:8. and glory; not which she hath deserved by her good works, but which God hath promised of his free goodness to all those, who of love, have in this life unfainedly served him, and sought his glory, Apoc. 2: 10. 1 Pet. 5.

Oh, what a joy will it be to thy Soul! which was wont to see but misery & sinners, now to beehold the face of the God of Glory: yea, to see Christ well coming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve! Well done, and well come good and faithfull servant*, &c. *enter into thy Masters joy.* And what joy will this be, to behold *thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*, Col. 1: 6. Eph. 1: 21. All the *holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors*: and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Throne in blisse & glory? if the Queen of Sheba, beholding the glory and attendance given to Solomon, was as it were ravished therewith, brake out and said. *Happy are thy men, happy are those thy servants,*

*vants, which ſtand ever before thee, and hear thy wiſdome*, 1 King. 10. How ſhall thy ſoul be raviſhed to ſee her ſelf by grace admitted to ſtand with this glorious Company, to behold the bleſſed Face of Chriſt, and to hear all the *treaſures* of his Divine *wiſdome*! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* wellcoming thee into their heavenly ſociety! for as they all rejoyced at thy converſion; ſo will they now be much more joyfull to behold thy Coronation? and to ſee thee receive thy *Crown*, which was laid up for thee againſt thy *coming*, 1 Tim. 4: 8. For there the Crown of Martyrdome ſhall be put on the head of a Martyr, who for Chriſts Goſpels ſake indured torments: the Crown of Virginity on the head of a Virgin, which ſubdued Concupiſcence: the Crown of Piety and Chaſtity on the head of them, who ſincerely profeſſed Chriſt, & kept their wedlocked undefiled: the Crown of good works on the good Alms-givers head, who liberally relieved the poor: the Crown of incorruptible glory on the head of thoſe Paſtors, who by their preaching and good example, have converted ſouls from the corruption of ſin, to glorifie God in holineſſe of life. Who can ſufficiently expreſſe the rejoycing of this Heavenly Company, to ſee thee thus *crowned* with glory, *arayed* with the ſhining Robe of righteouſneſſe, and to behold the Palm of victory put into thy hand? Apoc. 7: 9. O what gratulation will there be, that thou haſt eſcaped all the world, the ſnares of the Devill, the pains of hell, and obtained with them thy eternall reſt and happineſſe; for there every one joyeth as much in

anothers

anothers happineſſe, as in his own, becauſe he ſhall ſee him as much loved of God, as himſelf. Yea, they have as many diſtinct joynes, as they have compartners of their joy. And in this joyfull bleſſed ſtate, the Soul reſteth with *Chriſt* in Heaven, till the *Reſurrection*, when as the number of her fellow-ſervants and Brethren be fulfilled, which the Lord tearmeth but a little ſeaſon.

The ſecond degree of mans bleſſedneſs after death, is from the Reſurrection, to the pronouncing of the full Sentence: For at the laſt day

I. The Elementary Heavens, Earth, and all things therein, ſhall be *diſſolved and purified with fire*, 2 Pet. 3: 10, 12, 13.

II. At the ſound of the *laſt Trumpet or voice of Chriſt the Archangel*; *the very ſame bodies which the Elect had before* (though turned to duſt and earth) ſhall riſe again, 1 Cor. 15: 52. 1 Theſſ. 4: 16. John 5, 28. Ezeech. 37. Rom. 1: 12. Rom. 5: 27. 1 Cor. 16: 22. Phil. 3: 10, 11. 1 Theſſ. 4: 17. Matt. 19: 30. And in the ſame inſtant, every mans Soul ſhall re-enter into his own body, by vertue of the Reſurrection of Chriſt their head, and be made alive, and riſe out of their graves, as if they did but awake out of their beds. And howſoever Tyrants bemangled their bodies in pieces, or conſumed them to aſhes; yet ſhall the Elect find it true at that day, that *not a hair of their head is periſhed.* (*a*)

III. They ſhall come forth out of their graves, like ſo many *Iоſephs* out of Priſon: or *Daniels* out of

(*a*) *Par eſt poteſtas Dei ad inſtituendos homines, Athenagor.*

of the Lions den Dan. 4: 12. 1 Theſſ 4: 14. or *Jonahs* out of the Whales belly.

IV. All the bodies of the Elect being thus made alive, ſhall ariſe in that perfection of nature, whereunto they ſhould have attained by their naturall temperament, if no impediment had hindred, Pſal. 65:20. and in that vigour of age, that a perfect man is at, about three and thirty years old, each in their proper ſex. (a) Whereunto *Divines* think the Apoſtle alludeth, when he ſaith: *Till we all come unto a perfect man, unto the meaſure of the age (or ſtature) of the fulneſſe of Chriſt.* Whatſoever imperfection was before in the body, (as blindneſſe, lameneſſe, crookedneſſe) ſhall then be done away. Jacob ſhall not halt, nor Iſaac be blind, nor Leah bleer-eyed, nor Mephiboſheth be lame: for if David would not have the blind & lame to come into his houſe, much leſſe will Chriſt have blindneſſe and lameneſſe to dwell in his heavenly Habitation. Chriſt made all the Blind to ſee, the Dumb to ſpeak, the Deaf to hear, the Lame to walk, &c. that came to him to ſeek his grave on earth: much more will he heal all their imperfections, whom he will admit to his glory in heaven. *Among thoſe Tribes, there is not one feeble, but the Lame man ſhall leap as an Hart, and the Dumb mans tongue ſhall ſing.* Pſalm 103: 37. Iſa. 35: 5. And it is very probable, that ſeeing God created our firſt parents, not Infants, or Old men, but of a perfect age, or ſtature; the

(a) *Tertull. de Reſurrect. c. 6. Hier. Epi. 27. & 61. Aug. l. 22. de Civit. Dei cap. 17. & omnes Theologi in 4. Sent. d. 44. Ita communiter credunt Theologi in 4. Sent. diſt. 44. vide Aug. de Civit. Deilib. 22. cap. 15. & 16.*

the *anaplasis*, or new creation from death, shall every way be more perfect, than the *plasis*, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, & old age corruption, can well stand with the state of a perfect glorified body.

V. The bodies of the Elect being thus raised, shall have four most excellent & supernaturall qualities: For,

1. They shall be raised in power 1 Cor. 15: 43. whereby they shall for ever be freed from all wants and weaknesses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

2. In incorruption, 1 Cor. 15: 41. Isa. 65: 20. whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death.

3. In glory, whereby their bodies shall *shine as bright as the sun in the firmament*, Matt. 13: 43. Dan. 12: 3. Luke 9: 31. Zach. 9: 16. 1 Thess 4: 17. and which being made transparent, their souls shall shine thorow, far more glorious than their bodies. Three glimpses of which glory were seen: First, in *Moses face*. Exod. 34: 27. Secondly, in the transfiguration Matt. 17. Thirdly, *in Stephens countenance*. Act. 6: 15. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall David lay aside his Shepheards weed, 1 Sam. 18: 4. & put on the robe of the Kings Son, Jesus, not Jonathan. Then every true Mordecai (who mourned under the Sackcloth of this corrupt flesh) shall be arayed with the Kings *Royall apparell* Hest. 6: 14. and have the *Crown*

*Royall*

*Royall* ſet upon his head, that all the world may ſee, *how it ſhall be done to him, whom the King of kings delighteth to honour.* If now the riſing of one Sun makes the morning ſo glorious, how glorious ſhall that Day be, when innumerable millions of millions of the bodies of Saints and Angels ſhall appear more glorious than the brightneſs of the Sun! the Body of Chriſt in glory ſurpaſſing all.

4. In Agility, (*a*) whereby our bodies ſhall be able to aſcend, and *to meet the Lord at his glorious coming in the air*, as Eagles flying unto their bleſſed carkaſſe. To this agilitie of the Saints glorious bodies, the Prophet alludes Iſa. 40: 31. ſaying, They ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary: they ſhall walk, and not faint. And to this ſtate may that ſaying of wiſdome be referred. In the time of their viſion they ſhall ſhine, and run to and fro, as ſparks among the ſtubble.

And in reſpect of theſe four (*b*) qualities, Paul calleth the raiſed bodies of the Elect, *Spirituall*: for they ſhall be ſpirituall in qualities, but the ſame ſtill in ſubſtance.

And how ſoever ſin & corruption make a man in this ſtate of mortality, lower than Angels: yet ſurely, when God ſhall thus *crown him with glory and honour*, Pſalm 8: 5. I cannot ſee how man ſhall be any thing inferiour to Angels. For are

(*a*) Ubi volet ſpiritus, ibi erit corpus, Aug.

(*b*) Spiritualia poſt reſurrectionem erunt corpora, non quia corpora non eſſe deſiſtant, ſed quia ſpiritu vivificante ſubſiſtant. Aug. l. 23. de civit. Dei, c. 23.

are they Spirits? So is Man also, in respect of his Soul; yea, more than this: they shall have also a spirituall body, *fashioned like unto the glorious body of the Lord Iesus Christ*, Phil. 3: 21. in whom mans nature is exalted by a personall union, into the glory of the *Godhead*, Heb. 2: 16. and individuall society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them; Nay, they are but spirits appointed to be Ministers unto the Elect Heb. 1: 14. Psal. 91: 11. and as many of them, who at the first disdained this office, and would not keep their first standing, Jude vers. 6. 2 Pet 2:4. were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at the second, & sudden coming of Christ, shall be found quick and living, 1 Pet. 3: 10, 11, 18. 1 Cor. 15: 51. the fire that shall burn up the corruption of the world, and the works therein, shall in a *moment*, in the *twinkling of an eye*, overrake them as it finds them, either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease Luke 17: 34. and so (burning up their drosse and corruption) of mortall make them immortall bodies; and this change shall be unto them instead of death.

(a) Then shall the Soul with joyfulnesse greet her body, saying; Oh well met again, my *dear sister!* How sweet is thy voyce! how comely is thy counte-

(a) The Elect Soules Apostrophe to her body, at her first meeting in the Resurrection. Can. 8:14.

countenance, having lien hid ſo long in the cliſts of the rocks, and in the ſecret places of the grave! Thou art indeed an habitation fit, not onely for me to dwell in; but ſuch as the Holy Ghoſt thinks meet to reſide in, as his temple for ever. The Winter of our afflictions is now paſt: the ſtorm of our miſery is blown over and gone. The Bodies of our Elect Brethren appear more glorious, than the Lilly-flowers on the earth: the time of ſinging Hallelu-jah is come.: and the voyce of the turtle is heard in the Lane. Thou haſt been my Yokefellow in the Lords labours, and companion in perſecution and wrongs, for Chriſt and his Goſpels ſake, now ſhall we enter together into our Maſters joy. As thou haſt born with me the Croſſe, ſo ſhalt thou now weare with me the Crown. As thou haſt with me ſowed plenteouſly in tears, ſo ſhalt thou reap with me aboundantly in joy. O bleſſed, ay bleſſed be that God! who (when yonder reprobates ſpent their whole time in pride, fleſhly luſt, eating, drinking, & prophane vanitie) gave us grace to joyn together in watching, faſting, praying, read-ing the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, re-lieving the poor; exerciſing (in all humility) the workes of Piety to God; & walking conſcionably in the duties of our calling, towards men. Thou ſhalt anon bear no mention of thy ſins, they are *remitted* & *covered*, Pſalm 32: 1, 8. but every good work which thou haſt done for the Lords ſake, ſhall be rehearſed & rewarded. Cheere up thy heart, for thy *Judge is fleſh of thy fleſh, and bone of thy bone.* Liſt up thy head, behold, theſe

glorious Angels, like so many Gabriels Dan. 9: 21. &c. flying towards us, to tell us that the day of our Redemption is come, & to convey us in the clouds, to meet our Redeemer in the Air, Luk. 11: 28. Lo, they are at hand. *Arise therefore, my Dove, my Love, my fair one, & come away*, Cant. 2: 1, 3. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bethel.

VI. Both quick and dead being thus revived and glorified, shall forthwith (by the *Ministry of Gods* Holy Angels) Luk 7: 34, 35, 36. be gathered from all the quarters and parts of the world, and *caught up together in the Clouds, to meet the Lord in the Air*, 1 Thess. 4: 17. and so shall come with him, as a part of his glorious train, to judge Reprobate & evill angels, 1 Cor. 6: 1, 3. The *twelve Apostles* shall sit upon *twelve Thrones* (next Christ) to judge the twelve *Tribes*, who refused to hear the Gospell preached by their Ministery. And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill angels, & earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, & more faithfull in his Service, than others: so shall their glory and reward be greater than others in that Day, Apoc. 22: 12. Rom. 1: 26. & 2: 2. & 6: 16. Joh. 24: 4.

The place where they shall be gathered unto Christ, and where Christ shall sit in Judgement, shall be in the Air, 2 Thess. 4: 12. over the *Valley of Jehoshaphat*, by Mount *Olivet*, neer unto *Jerusalem* Eastward from the Temple: as it is probable for four reasons.

1. Becaus

I. Becauſe the holy Scripture ſeems to intimate ſo much in plain words, Joël 3: 1, 2, &c. verſ, 11, 12. *I will gather all Nations in the valley of Jehoſhaphat: and plead with them there, Cauſe thy mighty ones to come down. O Lord, let the Heathen be wakened; and come up to the Valley of Jehoſhaphat: for there will I ſit to judge all the Heathen round about.* Jehoſhaphat ſignifieth, The Lord will judge. And this valley was ſo called from the great victory which the Lord 2 Chron. 20: 22. gave Jehoſhaphat, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*: Which victory was a type of the finall victory, which Chriſt, the ſupreme Judge, ſhall give his Elect, over all their enemies in that place, at the laſt Day, as all the Jewes interpret it. See Zac. 14: 4, 5. all agreeing that the place ſhall be thereabout.

II. Becauſe that as Chriſt was (*a*) thereabout crucified, and put to open ſhame: ſo over that place, his glorious Throne ſhould be erected in the Air, when he ſhall appear in Judgement, to manifeſt his Majeſty and glory. For it is meet that Chriſt ſhould in that place judge the world, with righteous judgement, where he himſelf was unjuſtly judged and condemned.

III. Becauſe that ſeeing the Angels ſhall be ſent *together the Elect*, *from the four winds*



*from*

(*a*) *Neer this valley was Mount Moriah, where Abraham ſacrificed Iſaac Gen. 22. Iacob ſaw Angels aſcending and deſcending on a ladder, Geneſis 21. The Angel put up his ſword and fire from heaven and burnt the Sacrifice in Araunahs floor, 2 Samuel 24. Solomon builded the Temple, 2 Chron. 3: 1. Chriſt preached the Goſpel, ſuffered his paſſion, and entred into his glory; Carth. in Geneſ. 28.*

*from one end of Heaven, to the other:* It is most probable, that the place whither they shall be gathered to, shall be neer Jerusalem, and the valley of Jehoshaphat: which (*a*) Cosmographers describe to be in the midst of the superfice of the earth, if the *termini à quibus*, be the four parts of the World? the *terminus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the *Valley of Iehoshaphat*: so he shall in like manner come down from heaven. This is the opinion of Aquinas, and all the School-men, except Lombard and Alexander Hales. (*b*)

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of Christ, in glory and brightnesse surpassing them all: (The reprobates being separated, and remaining beneath upon the Earth: (*c*) for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of absolution and blisse upon the Elect. First, because he will thereby encrease the grief of the reprobate, that shall hear it: Secondly, to shew himself more

*prone*

(*a*) *The Sea beyond Iordan toward Tyrus, cutteth the middest of the world. And Ezech. saith of Ierusalem*, In medio gentium posui eam. (*b*) *That from Sion, as from a center, the Law should be published to all nations, and there all nations shall be judged according to the Law*, Rom. 2: 12. *Act.* 1: 11. *Richardus de Villa nova. Thom. in* 12. 22. *Dist.* 47. 41. *Matth.* 25: 31. *Iude v.* 14.

(*c*) *Apoc.* 20: 11, 12. *Matth.* 19: 28. *Hilar. in Cant.* 21. *Mosdun. in Matth. c.* 25. *Psal.* 145: 9. *Isa.* 8: 22.

*prone to Mercy, than to Judgement.* (a) And thus from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect, *Come ye blessed of my Father, inherit the Kingdome, prepared for you, from the beginning of the world: for, &c.*

*Come ye*, Here is our blessed union with Christ; and by him, with the whole Trinity.

*Blessed*, Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

*Of my Father*, Here is the Author, from whom by Christ, proceeds our felicity.

*Inherit*, Here is our Adoption.

*The Kingdome*, Behold our Birthright and possession.

*Prepared*, See Gods Fatherly care for his chosen.

*From the foundation of the World*, O the free, eternall, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they *had done either good or evill*? Rom. 9: 11.

*For I was hungry*, &c. O the Goodnesse of Christ, who takes notice of all the good works of Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! *Come ye to me, in whom ye have believed, before ye saw me*: John 20: 25. 1 Pet. 1: 8. and whom ye have loved and sought for, with so much devotion, and through so many tribulations. Come



(a) *Ad pœnas tardus Deus est, ad præmia velox.*

now, from labour to reſt: from diſgrace, to glory: from the jawes of death, to the joyes of eternall Life. For my ſake ye have been *railed* upon, *revileth*, and *curſed*, Matt. 5: 12. But now it ſhall appear to all thoſe curſed Eſaus, that you are the true Jacobs, that ſhall receive your Heavenly Fathers bleſſing: and bleſſed ſhall you be. Your *Fathers, Mothers, and neereſt kindred* forſook, and caſt you off, for my Truths ſake, which you maintained, Pſalm 27: 10. Mark. 19: 29. but now my Father will be unto you a Father, and you ſhall be his Sons and Daughters for ever. You were caſt out of your *lands* and *livings*, and *forſooke all for my ſake and the Goſpels*, John 20: 27. 2 Cor. 6: 10. But that it may appear that you have not loſt your gain, but gained by your loſſe: inſtead of an Earthly inheritance and poſſeſſion, you ſhall poſſeſs with me the inheritance of my heavenly Kingdome: here you ſhall be for love, Sons: for birth-right, heires: for dignity, kings: for holineſſe, Prieſts: and you may be bold to enter into the poſſeſſion thereof now, becauſe my Father prepared, and kept it for you, ever ſince the *firſt foundation of the world was laid.*

Immediately after his Sentence of abſolution and benediction, every one receiveth his Crown, which Chriſt the righteous Judge puts upon their heads, as the reward which he hath promiſed of his grace and mercy, unto the Faith and *good works* of all them that loved *that his appearing*, 2 Tim. 4: 8. 1 Pet. 5: 4. Apoc. 4: 4. Then every one taking his *Crown* from his *Head*, ſhall lay it down (as it were) at the feet of Chriſt, Apoc. 4: 10.

And

And proſtrating themſelves, ſhall with one heart and voyce, in an Heavenly ſort and conſort ſay, *Praiſe, and Honour, and Glory, and Power, and Thanks be unto thee, O bleſſed Lamb, who ſitteſt upon the Throne, haſt killed, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and haſt made us unto our God, Kings and Prieſts, to reign with thee in thy kingdome for evermore. Amen.*

Then ſhall they ſit in their Thrones and order, as Judges of the Reprobates, and evill angels, by approving, and giving teſtimony to the righteous ſentence and judgement of Chriſt, the *Supream Judge*, 1 Cor. 6: 1, 2, 3, &c. Matt. 19: 28.

After the pronouncing of the Reprobates ſentence and condemnation, Chriſt will performe two ſolemne Actions.

I. The preſenting of all the Elect unto his Father, John 17: 12, 14, 23, 24. *Behold, O righteous Father, theſe are they whom thou gaveſt me, I have kept them, and none of them is loſt: I have them thy Word, and they beleeved it, & the World hated them, becauſe they were not of the World, even as I was not of the World. And now, Father I will that thoſe whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know, that thou haſt ſent me, and that thou haſt loved them, as thou haſt loved me:* John 12: 16.

II. Chriſt ſhall deliver up the Kingdome to God, even the *Father*, 1 Cor. 15: 24. that is,

ſhall ceaſe to execute his office or Mediatorſhip, whereby as he is King, Prieſt, Prophet, and Supreme head of the Church, he ſuppreſſed his Enemies, and ruled his faithful people by his Spirit, Word, and Sacraments. So that his Kingdome of Grace over his Church in this World ceaſing, he ſhall rule immediately as he is God, equall with the Father, and the Holy Ghoſt, in his Kingdome of Glory for evermore. Not that the dignity of his Manhood ſhall be any thing diminiſhed: but that the glory of his Godhead ſhall be more manifeſt: ſo that as he is God, he ſhall from thenceforth, in all fulneſſe, without all externall means, rule all in all.

From this Tribunall ſeat, Chriſt ſhall ariſe, and with all his glorious company of Elect Angels and Saints, he ſhall go up triumphantly in order and array, unto the heaven of heavens, with ſuch a heavenly noiſe and Muſick: that now may that ſong of David be truly verified, *God is gone up with a triumph, the Lord with the ſound of the Trumpets, Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: for God is the King of all the earth, he is greatly to be exalted*, Pſ. 47: 5, 6. And that marriage ſong of John. *Let us be glad and rejoyce, and give honour to him: for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready. Allelujah: for the Lord God omnipotent reigneth*, Rev. 19: 5, 6, 7.

The third and laſt degree of the bleſſed ſtate of a regenerated Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end.

Medi-

*Meditations of the blessed estate of a Regenerated Man in Heaven, after he hath received his sentence of Absolution, before the Tribunal seat of Christ, at the last Day of Judgement.*

HEre my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent blisse, and eternall weight of glory (whereof *all the afflictions of this present life are not worthy,*) 2 Cor. 4: 7. Rom. 8: 18. which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heires, into that everlasting Kingdome of joy, Rom. 8: 17. Notwithstanding, we may take a scantling thereof thus. The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

## 1. *Of the Place.*

THe place is the *Heaven of Heavens*, 1 King. 8. or the *third Heaven*, called Paradise 1 Cor. 12: 24. whither Christ (in his humane nature) ascended *far above all visible Heavens. The Bridegrooms Chamber*, Psalm 19: 5. Matth. 25: 10. which by the firmament, as by an azured curtain, spangled with glittering stars and glorious planets, is hid, that we cannot behold it with these

corruptible eyes of flesh. The Holy Ghost (framing himself to our weakness) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and a holy City, named the Heavenly Jerusalem: Apoc. 21:2, &c. Verse 24. & 27. Verse 18. Verse 11. Verse 29, 23. Where *onely God, and his people, who are saved and written in the Lambs Book do inhabit: all built of pure gold, like unto cleer glasse or Cristall: the walls of Iasper stone, the foundation of the walls with twelve manner of precious stone, having twelve gates, each built of one pearl; three gates towards each of the four corners of the world: and at each gate an Angel*, (as so many Porters) *that no unclean thing should enter into it. It is four square, therefore perfect: the length, the breadth and height of it are equall*, 12000. *furlongs every way; therefore glorious and spacious: Thorow the middest of her streets ever runneth a pure River of the water of life, as Cristall, therefore wholesome*, Vers. 21, 13, 12, 27, 16. *And of either side of the River, is the Tree of life, ever growing, which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree are health to the Nations: therefore healthy*, Apoc. 22: 1, 2. There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the king, is Christ: the law, is love: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darkness: mirth, without sadness; health, without sickness: wealth, without want: credit without

without disgrace: beauty, without blemish; ease, without labour; riches, without rust: blessedneſſe, without misery; and consolation that never knoweth end. How truly may we cry out (with David) of this City? *Glorious thing are spoken of thee, O thou City of God*, Psalm 87: 3. & yet all these things are spoken but according to the weakneſſe of our capacity. For heaven exceedeth all this in glory *so far, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof*, 2 Cor. 12: 4. 1 Cor 2: 4. as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these woodden cottages and houses of moulding clay, which are but the Tents of ungodlineſſe, and habitations of sinners! but let us look rather, and long for this *Heavenly City, whose builder and maker is God*: which he (*who is not ashamed to be called our God*) hath prepared for us, Heb. 11: 10. Heb. 11: 16.

## II. *Of the Object.*

THe blisſefull and glorious object of all intellectual and reasonable creatures in Heaven, in the Godhead, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fulneſſe of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

I. By a Beatificall vision of God.

II. By posſeſſing an immediate communion with his divine nature.

The (*a*) *beatificall vision of God*, is that onely,



(*a*) *Visio Dei beatifica sola est summum bonum nostrum. Aug. lib. de Tri. c. 13.*

that can content the infinite mind of man. (*a*) For every thing tendeth to his center, God is the center of the soul: therefore (like Noahs Dove) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon Moses, could not satisfie his mind; unless he might *see the face of God.* Therefore the whole Church prayeth so earnestly: *God be mercifull unto us, and blesse us and cause his face to shine upon us*, Psal. 67: 1. and 80: 19. When Paul once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but dung, Phil. 3: 8, 11. and all his life after was but a sighing out (*cupio dissolvi*) *I desire to be dissolved, and to be with Christ*, Phil. 1: 23. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be* (where?) *even where I am:* (to what end) *that they may behold that my glory.* &c. Joh. 17: 24. If Moses face did so shine, when he had been with God but fourty dayes, & seen but his back-parts, Exod. 42: 39, Exod. 33: 13. How shall we shine, when we shall see him face to face for ever, and *know him as we are known, and as he is?* 1 Cor. 13: 12. 1 Cor 3: 12. 1 John 3: 2. Then shall the soul no longer be tearmed Marah, bitternesse; but Naomi, beautifulnesse, for the Lord shall turn her *short bitternesse into eternall beauty and blessednesse*, Ruth 1: 20.

The second means to enjoy this object is, by having

(*a*) *Fecisti nos domine ad te: inquietum est cor nostrum donec requiescat in te*, *Aug. confess. lib. 1, cap. 3. &c.*

having an immediate, and an eternall communion with God in Heaven. This we have, first, by being (as members of Christ) united to his Manhood, and by the manhood personally united to the Word, we are united to him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glory from him: For want of this Communion, the Devils (when they saw Christ) cryed out *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* Mark. 5: 7. But (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Booz) *Spread, O Christ, the wing of thy garment of thy mercy over thine handmaid: for thou art my kinsman*, Ruth 5: 9. This Communion God promised *Abraham*, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *that God shall be all in all unto us*, 1 Cor. 15: 28. Indeed, God is now all in all unto us: but by meanes, and in small measure. But in heaven, God himself immediately (in fulnesse of measure, without all meanes will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life & health to our bodies: beauty to our eyes: Musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding: contentement to our wills: and delight to our hearts, and what

can be lacking, where God (*a*) himself will be the soul of our souls: Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony and goodnesse, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use: nay the best creatures (which serve us now) shall not have the honour to serve us then.

There will be no need of the Sun, nor of the Moon to shine in that City Apoc. 21: 23. for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creature, let us say to our selves: How much more excellent is he, who gave them this excellency! When we behold the wisdome of men, who overrule creatures stronger than themselves; outrun the Sun and Moon in discourse, prescribing many yeares before, in what course they shall be eclipsed: let us say to our selves, how admirable is the (*b*) Wisdome of God, who made men so wise! When we consider the strength of Whales and Elephants, the tempest of winds, and terrour of Thunder, let us say to our selves: How strong, how mighty, how terrible is that God, that makes

(*a*) *Anima animæ erit Deus, Bern. Non potest summus rerum conditor in se non habere, quæ rebus secundis dedit: quemadmodum, sol astris. Hugo l. 4. de anima. cap. 14. Apo. 21, 23.*

(*b*) *Seneca de beneficiis, lib. 2. cap. 16.*

makes these mighty and fearfull Creatures? When we taste things that are delicate sweet, let us say to our selves: O how sweet is that God, from whom all these creatures have received this sweetnesse! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say: How fair is that God, that made these so fair.

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Bochim*, Judg. 2: 5. or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our Masters joy? How shall our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

### III. *Of the Prerogatives, which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the Elect in Heaven shall have four superexcellent prerogatives.

I. They shall have the *Kingdome of Heaven for their inheritance*, Matt. 25. 1 Pet. 1: 4. Eph. 2: 4. Heb. 12: 22. and they shall be free Denizons of the *heavenly Jerusalem*. S. Paul (by being a free Citizen of Rome) escaped whipping, Act. 22: 25. but they who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whip of eternall torments. For this freedome was bought for us, not with a *great sum of money*, Act. 22: 28, but with the precious blood of the Son

Son of God, 1 Pet. 2: 19. Apoc. 5: 20. 1 Pet. 2: 9. Rom. 12: 10.

II. They ſhall be all *Kings*, and *Prieſts* 1 Pet. 2: 5. Heb. 13: 5. (Spirituall Kings) to reign with Chriſt, and to triumph over Satan, the World, and Reprobates: and ſpirituall Prieſts, to offer unto God the ſpirituall Sacrifice of Praiſe and Thanksgiving for evermore. And therefore they are ſaid to wear both Crowns and Robes. O what a comfort is this to poore Parents, that have many Children! If they breed them up in the feare of God, to be true Chriſtians: then are they Parents to ſo many Kings and Prieſts.

III. Their bodies ſhall ſhine as the brightneſs of the Sun in the firmament: like the glorious body of Chriſt, which ſhined brighter than the Sun at noon, Matt. 13: 43. when it appeared to Paul, Phil. 3: 21. Acts 12: 6. A glimpſe of which glorious brightneſſe appeared in the bodies of Moſes and Elias, transfigured with our Lord in the holy Mount. Luk. 9: 13. Mark. 9: 3. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*; yea, a ſpirituall body 1 Cor. 15: 43, 44. not in ſubſiſtance, but in qualitie: preſerved by ſpirituall means, and having (as an Angel) agility to aſcend or deſcend. O what an honour is it, that our bodies (falling more vile than a carrion) ſhould thus ariſe in glory, like unto the body of the Son of God, 1 Theſſ. 4: 1.

IV. Laſtly, they (together with all the holy Angels) there keep (without any labour to diſtract them) a perpetuall Sabbath, to the glory, honour, and praiſe of the bleſſed Trinity, for the creating, redeeming, and ſanctifying of the Church: and for

his

his power, wisdome, justice, mercy, and goodnesse, in the government of Heaven and Earth. When thou heareſt a ſweet Conſort of Muſick, meditate how happy thou ſhalt be, when (with the quire of Heavenly Angels and Saints) thou ſhalt ſing a part in that ſpirituall Allelujah, on that eternall bleſſed Sabbath, where there ſhall be ſuch variety of pleaſures, and ſatiety of joyes; as neither know tediouſneſſe in doing, nor end in delighting.

## IV. *Of the effects of thoſe Prerogatives.*

### *From theſe Prerogatives there will ariſe to the Elect in heaven five notable effects.*

THey ſhall *know* God, with a perfect *knowledge*; (*a*) 1 Cor. 13: 10. ſo far as Creatures can poſſibly comprehend the Creator. For there we ſhall ſee the Word, the Creator, and in the Word, all creatures that by the Word were created: (*b*) ſo that we ſhall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The *excellenteſt* creatures in this life, are but as a *dark vail*, drawn betwixt God and us: but when this vail ſhall be drawn aſide, then ſhall we ſee God face to face, and know him, as we are known, 1 Cor. 13: 11. 2 Cor. 3: 16. (*c*)

We ſhall know the power of the Father, the wiſdom of the Son, the grace of the Holy Ghoſt; and the indiviſible nature of the bleſſed Trinity.

And

(*a*) *Aug. ſoliloqu. cap.* 36. (*b*) *Nihil notum in terra, nihil ignotum in cœlo.* (*c*) *Res veræ ſunt in mundo inviſibili umbræ rerum. Herm.*

And in him we ſhall know, not onely all our friends, (who dyed in the faith of Chriſt) but alſo all the faithfull that ever were, or ſhall be. For

I. Chriſt tells the Jewes, Luke 23: 28. that they ſhall ſee *Abraham, Iſaac, and Jacob; and all the Prophets in the kingdome of God*: therefore we ſhall know them.

II. Adam in his innocency, knew Eve to be *bone of his bone*, and *fleſh of his fleſh*, Gen. 2: 13. as ſoon as he awaked: much more then ſhall we know our kindred, when we ſhall awake perfected and glorified in the reſurrection.

III. The Apoſtles knew Chriſt after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City*, Matt. 27: 53.

IV. *Peter, Iames*, and *Iohn*, Matt. 17: 4. knew *Moſes* and *Elias* in the transfiguration: how much more ſhall we know one another, when we ſhall be all glorified?

V. *Dives* knew *Lazarus* in *Abrahams boſome*: Luke 16. 23. much more ſhall the Elect know one another in Heaven.

VI. Chriſt ſaith, Matt. 19: 28. that the twelve *Apoſtles ſhall ſit upon twelve Thrones, to judge*) at that day) *the twelve Tribes*: therefore they ſhall be known, und conſequently the reſt of the Saints, 1 Cor. 9: 2, 3.

VII. Paul ſaith that at that day *we ſhall know as we are known of God*, 1 Cor. 13: 12. and Auguſtine (a) (out of this place) comforteth a Widow, aſſuring her, that as in this life, ſhe ſaw her husband with externall eyes, ſo in the life to come, ſhe ſhould know

(a) *Auguſt. ad Italicam viduam. Epiſt. 6.*

know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: *For all ſhall be made manifeſt one day.* See 1 Cor. 4: 5.

VIII. The faithfull in the Old Teſtament are ſaid to be gathered to their Fathers, Gen. 25: 35. 1 King. 12. therefore the knowledge of our friends remains.

IX. *Love never falleth away*, 1 Cor 13: 8. therefore knowledge, the ground thereof, remains in another life.

X. Becauſe the laſt day ſhall be *a declaration of the juſt judgement of God:* Rom. 2: 5. Apoc. 21: 12. Eccl. 12: 14. Rom. 2: 16. When he ſhall reward *every man according to his works*: & if every mans works be brought to light, much more the worker. And if wicked men ſhall account for every *idle word*, Matt. 12: 36. much more ſhall the idle ſpeakers themſelves be known. And if the perſons be not known, in vain are the works made manifeſt. Therefore (ſaith the Apoſtle) *Every man ſhall appear, to account for the works that he hath done in his body*, 2 Cor. 5: 10. &c. See Wiſedome, Chap. 5. verſ. 1. Though the reſpect of diverſities of degrees and callings in Magiſtracy, Miniſtery, and Oeconomy ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is Mediator, and rule all in all, as he is God equall with the Father, and the holy Ghoſt, 1 Cor. 15: 24, 28.

I. The greateſt knowledge that men can attain unto in this life, comes as far ſhort of the knowledge, which we ſhall have in heaven, as the knowledge of a child that cannot yet ſpeak plain, is to the

the knowledge of the greateſt Philoſopher in the World. They who thirſt for knowledge, let them long to be Students of this Univerſity. For all the light by which we know any thing in this World, is nothing but the very ſhadow of God. (a) But when we ſhall know God in heaven, we ſhall in him know the manner of the work of the creation, the myſteries of the work of our Redemption: yea, ſo much knowledge as a creature can poſſibly conceive and comprehend of the Creator, and his works. But whileſt we are in this life, we may ſay with Job, Job 26: 14. *How little a portion hear we of him?* And aſſure our ſelves with Syracides, Eccl. 42: 32. that *There are hid yet greater things than theſe be, and that we have ſeen but a few of Gods works.*

II. They ſhall love God with as perfect and abſolute love, as poſſibly a creature can do. The manner of loving God, is to love him without meaſure. For in this life (*knowing God but in part* 1 Cor. 13: 12. we love him but in part: but when the Elect in heaven ſhall fully know God, then they will perfectly love God. And for the infinite cauſes of love (which they ſhall know to be in him) they ſhall be infinitely raviſhed with the love of him.

III. They ſhall be filled with all manner of divine pleaſures. *At thy right hand* (ſaith David) *there are pleaſures for evermore*, Pſalm 16: 11. *Yea they ſhall drink* (ſaith he) *out of the River of pleaſures*, Pſalm 36: 8. For as ſoon as the ſoul is admitted

(a) *Lumen eſt umbra Dei, & Deus eſt lumen luminis.* Plato, Poli. 6.

mitted into the actuall fruition of the beatifical eſſence of God, ſhe hath all the goodneſſe, beauty, glory, and perfection of all creatures (in all the world) united together, and at once preſented unto her in the ſight of God. If any be in love, there they ſhall enjoy that which is more amiable: if any delight in fairneſſe, the faireſt beauty is but a duſty ſhadow to that: he that delights in pleaſure, ſhall there find infinite varieties, without either incorruption of grief, or diſtraction of pain: he that loveth honour, ſhall there enjoy it, without the diſgrace of cankered envy: he that loveth treaſure, ſhall there poſſeſſe it, and never be beguiled of it. There they ſhall have knowledge void of all ignorance: health, that no ſickneſſe ſhall impaire: and life, that no death can determine. In a word, look how far this wide world ſurpaſſeth for light, pleaſures, and comfort, the dark and narrow womb, wherein thou waſt conceived a child: ſo much doth the world to come exceed in joyes, ſolace, and conſolation, this preſent world. How happy then ſhall we be, when this life is changed, and we thither tranſlated?

IV. They ſhall be repleniſhed with an unſpeakable joy. *In thy preſence* (ſaith David Pſalm 16. 12.) *is the fulneſſe of joy.* And this joy ſhall ariſe, chiefly from the viſion of God: and partly from the ſight of the holy Angels, and bleſſed ſouls of juſt and perfect men, who are in bliſſe and glory with him.

But eſpecially from the bliſsfull ſight of Jeſus the Mediatour of the New Teſtament, our *Emanuel*, God made man, Heb. 12: 24. His ſight will

will be the chief cauſe of our bliſſe and joy. If the *Iſraelites in Ieruſalem ſo ſhouted for joy, that the earth rang again, to ſee Solomon crowned*, 1 King. 1: 40. How ſhall the Elect rejoyce in Heaven, to ſee Chriſt (the true Solomon) adorned with Glory? If *Iohn Baptiſt* at his preſence *did leap in his mothers womb for joy*, Luke 1: 44. how ſhall we exult for joy, when he will be, not onely with us, but in us in Heaven, John 17: 23? If the *Wiſe man* rejoyced ſo greatly to find *him, a Babe lying in a manger*, Matt. 2: 12. how great ſhall the joy of the Elect be, to ſee him ſit (as a king) in his celeſtiall Throne? If *Simeon* was ſo glad to ſee him an *infant in the Temple*, Luke 3: 18. preſeted by the hands of the Prieſt; how great ſhall our joy be, to ſee him a king, ruling all things at the right hand of his Father? If *Ioſeph and Mary* were ſo joyful to find him in the *middeſt of the Doctors*, Luk 2: 46. in the temple; how glad ſhall our ſouls be, to ſee him ſitting as Lord among Angels in Heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith 1 Cor. 2: 9.) *the eye hath not ſeen, the ear hath not heard, nor the heart of man can conceive*: which becauſe it cannot enter into us, we ſhall enter into it. (a)

V. Laſtly, they ſhall enjoy this bliſſefull and glorious eſtate for evermore. Therefore it is tearmed everlaſting life, 1 Cor. 2: 9. and Chriſt ſaith, *that our joy ſhall no man take from us*, John 16: 23. All other joyes (be they never ſo great (have an end. Ahaſverus Feaſt laſted an hundred and eighty dayes:

(a) *Facilius dicere poſſumus quid ibi non ſit, quam quid ibi ſit, Aug. de ſym. lib. 3.*

dayes, Heſt. 1: 3. But he, and it, and all his joyes are gone. For mortall man to be aſſumed to heavenly glory, to be aſſociated to Angels, to be ſatiated with all delights and joyes, but for a time, were much; but to enjoy them for ever, without intermiſſion of end, who can hear it, and not admire it! who can muſe of it, and not be amazed at it! All the Saints of Chriſt (as ſoon as they felt once but a true taſte of theſe eternall joyes (counted all the riches and pleaſures of this life to be but *loſſe and dung*, Phil. 3: 8. in reſpect of that. And therefore (with unceſſant prayers, faſting, alms-deeds, tears, faith and good life) they laboured to aſcertain themſelves of this eternall life and for the love thereof, they *willingly* either *ſold*, or parted with all their earthly goods and poſſeſſions, Acts 1: 45.

Chriſt calleth all *Chriſtians Merchants*, Luk. 19. and eternall life, a precious pearl, which a wiſe Merchant will purchaſe, though it coſt him *all that he hath*, Matt. 13.

Alexander hearing the report of the great riches of the Eaſtern Countrey, divided forthwith among his Captains and ſouldiers, all his kingdome of Macedonia: Hepheſtion asking him what he meant in ſo doing: Alexander anſwered, that he preferred the riches of India (whereof he hoped ſhortly to be Maſter) before all that his Father Philip left him in Macedonia. And ſhould not Chriſtians then prefer the eternall riches of heaven, ſo greatly renowned, (which they ſhall enjoy erelong) before the corruptible traſh of the earth, which laſts but for a ſeaſon?

Abra-

(a) *Plutarch. Apoph. Regum.*

Abraham and Sarah left their own countrey and poſſeſſions, to *look for a City whoſe builder and maker is God*, Heb. 11: 10, 15, 16. and therefore bought no land, but onely a place of buriall. David preferreth *one day* in this place, before a thouſand elſewhere, Pſalm 84: 10. yea, *to be a Doorkeeper in the houſe of GOD, rather than to dwell in the richeſt tabernacles of wickedneſſe.* Elias 1 King. 19: 4. earneſtly beſought the Lord to receive his ſoul into his Kingdome, & went willingly, though in *a fiery chariot* 2 King. 2: 15. thither. Paul (having once ſeen Heaven) continually *deſired to be diſſolved, that he might be with Chriſt*, Phil. 1: 23. Peter (having eſpied but a glimpſe of that eternall glory in the Mount) wiſhed, that he might dwell there all the dayes of his life; ſaying, Matt. 17: 4. *Maſter, it is good for us to be here.* How much better doth Peter now think it to be in Heaven it ſelf? Chriſt (a little before his death) prayeth his Father Joh. 17: 5. *to receive him into that excellent glory.* And the Apoſtle Heb. 11: 2. witneſſeth, that (*for the joy which was ſet before him*) *he endured the Croſſe and deſpiſed the ſhame.* If a man did but once ſee thoſe joys (if it were poſſible) he would endure an hundred deaths, to enjoy that happineſſe but one day.

Saint Auguſtine ſaith, (*a*) that he would be content to *endure the torments of Hell, to gaine this joy, rather than to looſe it.* Ignatius (Pauls Scholler) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith, (*b*) *Fire, Gallowes, Beaſts, breaking of my bones, quartering*

(*a*) *Serm. 31. de Sanctis.*
(*b*) *Hier. in Catalogo. Iren. l. 3. contra Valent.*

*quartering of my members, cruſhing of my body, all the torments of the Devill together, let them come upon me, ſo I may enjoy my Lord Jeſus, and his Kingdome.* The like conſtancy ſhewed Polycarpe, (*a*) who could not by any terrours of any kinde of death be moved to deny Chriſt in the leaſt meaſure. With the like reſolution anſwered Baſil his perſecutors, (*b*) when they would terrifie him with death! *I will never* (ſaith he) *fear death, which can do no more then reſtore me to him that made me.* If Ruth, Rut. 1: 16. left her own Countrey, and followed *Noemi* her mother in law, to go and dwell with her in the Land of Canaan (which was but a type of heaven) only upon the fame, which ſhe heard of the God of Iſrael, (though ſhe had no promiſe of any portion therein) how ſhouldeſt thou follow thy Holy Mother the Church, to go unto Chriſt into the heavenly Canaan; wherein God hath given thee an eternall inheritance; aſſured by an holy Covenant, made in the Word of God: ſigned with the blood of his Son; and ſealed with his Spirit & Sacraments? This ſhall be thine eternall happineſſe in the Kingdome of Heaven, where thy life ſhall be a communion with the bleſſed Trinity, thy joy, the preſence of the Lamb; thy exerciſe, ſinging; thy ditty, Allelujah; thy Conſorts, Saints and Angels; where youth flouriſheth, that never waxeth old; Beauty laſteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never ſlacketh: and life remaineth, that never endeth.



(*a*) *Euſeb. lib. 4. c. 16.*
(*b*) *Nazian. de vita Baſil.*

*Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God, and himself.*

THou seest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that whereas the Scriptures do liken wicked men unto Lyons, Bears, Bulls, Dogs, and such like savage creatures in their lives: it is certain, that the condition of an unregenerated man, is in his death more vile than a Dog, or the filthiest creature, in the world. For the Beast (being made but for mans use) when he dyeth, endeth all his miseries with his death. But man (endued with a reasonable, and an immortall Soul made after Gods Image, to serve God) when he ends the miseries of this life, must account for all his miseries; and begin to endure those miseries that never shall know end. No creature but man is lyable to yeeld (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evill angels, they are without all hope, already condemned: so that they need not make any further accounts. Man onely in his death must be Gods accountant for his life.

On the other side, thou seest (O Man) how happy and blessed thy estate is, being truly reconciled unto God in Christ; in that (through the restauration of Gods Image, and thy restitution into thy Soveraignty

ty over other creatures) thou art in this life little inferiour to the Angels; and ſhalt be in the life to come, equall to the Angels; Yea, (in reſpect of thy Nature, exalted, by a perſonall union to the Son of God, and by him, to the glory of the Trinity) ſuperiour of the Angels, a Fellow-brother with Angels, in ſpirituall grace, and everlaſting glory.

Thou haſt ſeen how glorious and perfect God is, and how that all thy chief bliſſe and happineſſe conſiſteth in having an eternall communion with his Majeſty.

Now therefore (O impenitent ſinner) in the bowels of Chriſt Jeſus I intreat thee, nay, I conjure thee, as thou tendreſt thy own ſalvation, ſeriouſly to conſider with me, how falſe, how vain, how vile are thoſe things, which ſtill retain, and chaine thee in this wretched and curſed eſtate, wherein thou liveſt; and to hinder thee from the favour of God, and the hope of eternall Life and happineſſe.

### *Meditations on the hinderances, which keep back a ſinner from the Practice of Piety.*

THoſe hinderances are chiefly ſeven.

1. An ignorant miſtake of the true meaning of certain places of the Holy Scripture, and ſome other chief grounds of Chriſtian Religion.

The Scriptures miſtaken, are theſe: 1. Ezech. 33: 14, 16. *At what time ſoever a ſinner repenteth him of his ſin, I will blot out all*, &c. Hence the carnall Chriſtian gathereth, That he may repent when he will. It is true, whenſoever a ſinner doth repent, God will forgive; but the Text ſaith

not, that a ſinner may repent whenſoever he will, but when God will give him grace. Many (ſaith the ſcripture) when they would have repented, were rejected; *& could not repent, though they ſought it carefully with teares*, Heb. 12: 17. Luk. 13: 24, 27. What comfort yeelds this Text to thee, who haſt not repented, nor knoweſt whether thou ſhalt have grace to repent hereafter?

2. Matt. 11: 26. *Come unto me all you that labour & are heavy laden, and I wil give you reſt.* Hence the lewdeſt man collects, that may come unto Chriſt when he liſt. But he muſt know, that no man ever comes to Chriſt, but he, who (as Peter ſaith 2 Pet. 2: 20, 21.) *having known the way of righteouſneſſe, hath eſcaped the pollutions of the World, through the knowledge of our Lord & Saviour Jeſus Chriſt.* To come unto Chriſt, is to repent and beleeve, Iſai. 1: 18. John 6: 35. And this no man can do except his heavenly Father draweth him by his grace, John 6: 44.

3. Rom. 8: 1. *There is no condemnation to them which are in Chriſt Jeſus.* True; but they are ſuch, *who walk not after the fleſh*, (as thou doeſt) *but after the Spirit*, which thou diddeſt never yet reſolve to do.

4. 1 Tim. 1: 15. *Chriſt Jeſus came into the world to ſave Sinners*, &c. True; but ſuch ſinners, who like Paul, are converted from their wicked life: not like thee, who ſtill continueſt in thy lewdneſſe. For Tit. 2: 11, 12. *that grace of God, which bringeth ſalvation unto all men, teacheth us, that denying ungodlineſſe and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world.*

5. Prov.

5. Prov. 24: 26. *A just man falleth seven times in a day, and riseth*, &c. (In a day) is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him, Psalm 34: 14. And though it meant falling in and rising out of sin; What is this to thee, whose falls all men may see every day: but neither God, nor man can at any time see thy rising again by repentance?

6. Isa. 64: 9. *All our righteousnesse are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But Esaiah means not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, and spilling of blood: & such works, which Paul calls the fruits of the spirit, Gal. 5: 22. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had falln from God to Idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloathes, from men, their chiefest righteousnesse could not be but abominable in his sight. And though our best works (compared with Christs righteousnes) are no better then unclean rags: yet in Gods acceptation for Christs sake, they are called Apoc. 3: 8. *white rayment*; yea, Apoc. 19: 8. *pure fine linnen and shining*, far unlike.

thy *Leopards* ſpots, Jer. 13: 23. and *filthy* garments, Zach. 3: 4.

7. Jam. 3: 2. *In many things we ſin all.* True, but Gods children ſin not in all things, as thou doeſt, without either bridling their luſts, or mortifying their corruptions. And though the reliques of ſin remain in the deareſt children of God: that they had need dayly to cry, *Our Father which art in Heaven, forgive us our treſpaſſes.* Yet in the *New Teſtament*, Gal. 1: 15. Rom. 5: 8. John 9: 31. none are properly called Sinners, but the unregenerate: but the Regenerate, in reſpect of their zealous endeavour to ſerve God in unfained holineſſe, are everywhere called Saints, in ſo much, that Saint John ſaith, that *whoſoever is born of God, ſinneth not*, 1 John 3: 9. 1 John 5: 18. that is, liveth not in willfull filthineſſe, ſuffering ſin to reign in him, as thou doeſt. Deceive not thy ſelf with the name of a Chriſtian: whoſoever liveth in any cuſtomary groſſe ſin; he liveth not in the ſtate of Grace. *Let therefore* (ſaith Paul 2 Tim. 2: 19.) *every one that nameth the Name of Chriſt, depart from iniquity.* The Regenerate ſin but upon frailty, they repent, and God doth pardon: therefore they *ſin not to death*, 1 John. 5: 16. The Reprobate ſin maliciouſly, ſinfully, and delight therein: ſo that by their good will, ſin ſhall leave them, before they will leave it. They will not repent, & God will not pardon. Therefore their ſins are *mortall*, (ſaith Saint John ibid.) or rather *immortall*, as ſaith Saint Paul, Rom. 2: 5. It is no excuſe therefore to ſay, We are all Sinners. True Chriſtians (thou ſeeſt) are all Saints.

8. Luk.

8. Luk. 23: 43. *The thief converted at the laſt gaſpe* was received to Paradiſe. What then? If I may have but time to ſay, when I am dying, Lord, have mercy upon me, ſhall likewiſe be ſaved. But what if thou ſhalt not; And yet *many in that day ſhall ſay, Lord, Lord: and the Lord will not know them*, Matth. 7: 22, 23. The thief was ſaved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, leaſt truſting to late Repentance at thy laſt end on Earth, thou be not driven to repent too late, without end, in Hell.

9. 1 Joh 1: 7. *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1 Joh. 2: 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*, &c. Oh Comfortable! But heare what S. John ſaith in the ſame place: My little children, theſe things write I unto you, that ye ſin not. If therefore thou leaveſt thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. *Rom. 5: 20. Where ſin abounded, Grace did abound much more.* Oh ſweet! But hear what Paul addeth: *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein?* Rom. 6: 12. This place teacheth us not to preſume: but that we ſhould not deſpaire. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken are:

1. From the Doctrine of Juſtification by faith onely, a carnall Chriſtian gathereth; That good workes are not neceſſary. He commends others

that do good workes: but he perſwades himſelfe, that he ſhall be ſaved by his Faith, without doing any ſuch matter. But he ſhould know, that though good works are not neceſſary to Juſtification, yet they are neceſſary to ſalvation: for we are Gods workemanſhip, created in Chriſt Jeſus unto good works, which God hath predeſtinated that we ſhould walk in them Eph. 2: 10. Whoſoever therefore (in yeares of diſcretion) bringeth not forth good works after he is called, he cannot be ſaved: (*a*) neither was he ever predeſtinated to life eternall. Therefore the Scripture ſaith, Rom. 2: 6. 2 Cor. 9: 5. Apoc. 21: 12. Apoc. 2: 3. that *Chriſt will reward every man according to his works.* Chriſt reſpects in the Angels of the ſeven Churches nothing but their works, and at the laſt day he will give the heavenly inheritance onely to them who have done good works: in feeding the *hungry*, Matt. 25. clothing the *naked*, &c. At that day, 2 Tim 4: 2. *Righteouſneſſe* ſhall wear the Crown. No righteouſneſſe, no Crown. No good works (according to a mans talent) no reward from God: unleſſe it be *vengeance* Rom. 2: 8. To be rich in good works, is the ſureſt foundation of our aſſurance to obtain eternall life 1 Tim. 6: 19. For good works are the true fruits of a true faith; which apprehendeth Chriſt, and his obedience, unto Salvation. And no other Faith Gal. 5: 6. *availeth in Chriſt, but that which worketh by love:* And (in the act of Juſtification) that Faith, which onely juſtifieth, is (*b*) never alone but ever accompanied with good works: as the

(*a*) *Fulk. Rhem. Teſt. Annot. in Eph.* 2: 12.

(*b*) *Fides ſola, non quæ eſt ſola, juſtificat, ut oculus ſolus videt.*

the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And that Faith which doth not justifie her self by good works before Men, is but *a dead Faith*, which will never justifie a mans soul before God. But a justifying Faith *purifieth the heart*, Acts 15: 9. and *sanctifieth* the whole man throughout, 1 Thess. 5: 25.

II. From the Doctrine of Gods *eternall Predestination*, and unchangeable Decree, (*a*) he gathereth, *that if he be predestinated to be saved, he cannot but be saved: if to be damned, no meanes can doe any good.* Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the meanes, as well as to the end 1 Pet. 1: 16. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the *meanes* Rom. 8: 29, 30. John 15: 16. And they (saith Peter) (*b*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do



(*a*) *Matt.* 25: 34. *Ephes.* 2: 4. *Eccl.* 2: 4. *Eccl.* 1: 14.

(*b*) 1 *Pet.* 1: 2. *Nolite in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.*

thou but return unto God, and Gods will graciously receive thee, as the Father did the prodigall Son, and by thy conversion, it shall appear, both to *Angels* Luk. 15: 10. and *men*, verse 24. that thou diddest belong to his Election. If thou wilt not; why should God save thee?

III. When a carnall Christian hears, that a man hath not free will unto good, he looseth the reynes to his own corrupt will: as though it lay not in him to bridle, or to subdue it, implicitely making God the Author of sin, in suffering man to run into this necessity: But he should know, that God gave Adam free-will, to stand in his integrity, if he would; but man abusing his free-will, lost both himself and it. (*a*) Since the Fall, Man, in his state of corruption, hath free-will to evill, but not to good; for, in this state, *we are not* (saith the Apostle) (*b*) *sufficient to think a good thought.* (*c*) And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth with a Free will: for so the Apostle saith, (*d*) that God of his own good pleasure, worketh both the will & the deed in us, who (as the Apostle expoundeth) 2 Cor.

(*a*) *Magnas homo liberi arbitrii vires, cum conderetur, accepit, sed eas peccando amisit. Aug. de spir. & lit. cap. 1. Eccl. 7: 29. Eccl. 15: 14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. Encl. ad Lau. cap. 30.* (*b*) 2 Cor. 3: 5. (*c*) *per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est donec gratia restituatur.* (*d*) Phil. 2: 12, 13. *Acti agimus*, The will is passive, in receiving the first grace, afterward active in all goodnesse.

2 Cor. 7: 1. *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God.* And in this state, every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedome: for Joh. 8: 36. *when the Son shall make us free, then shall we be free indeed:* (*a*) and 2 Cor. 5: 17. *Where the Spirit of the Lord is, there is liberty:* (*b*) for the Holy Spirit draws their minds, not by Coaction, but by the *Cords of Love*, Cant. 1: 4. by illuminating their minds to know truth; by changing their hearts, to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so far as God hath freed it: for thou doest many times willfully (against Gods Law, to the hazard of thy soul) that, which if the Kings Law forbad, under the penalty of death, or losse of thy Worldly state, thou wouldest not do. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandements: he boldly presumes to sin as others do, he contents himself with a few good thoughts: & if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every volun-



(*a*) *Liberum arbitrium non gratia Dei, efficitur liberum. Aug. ad Col. cap. 3: 7.* (*b*) *Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug. de grat.*

tary refusal of doing good or withstanding evill, he counts the Impossibility of the Law; but he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David Psalm. 119: 112.) *they apply their hearts to fulfill Gods Commandements alwayes unto the end.* And then the *Spirit of grace*, which was promised to be more *abundantly powred forth under the Gospel*, Joel 2: 28, 29. helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. (a) And in so doing, God accepteth their *good will and endeavour*, 2 Cor. 8: 18. instead of perfect fulfilling of the Law supplying out of the Merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. John saith, that *Gods Commandements are not burthenous.* And Phil. 4: 14. Saint Paul saith, *I am able to do all things through the help of him that strengtheneth me.* And Zachary and Elizabeth are said Luk. 1: 26. *to walk in all the Commandements of the Lord, without reproof.* Here upon Christ John 15: 10. commends to his Disciples, the *care of keeping his Commandements*, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements: and the more our love is unto Christ, the lesse will our pains seem in keeping his Law.

(a) *Quod jubet juvat.* Aug.

Law. The Laws curſe (which under the Old Teſtament was ſo terrible) is under the New, (by the death of Chriſt) aboliſhed to the regenerate. The rigor, which made it ſo impoſſible to our nature before, is now to the New-born, ſo mollified by the Spirit, that it ſeems facile and eaſie. The Apoſtles indeed preſſed on the unconverted Jews and Gentiles, the impoſſibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Chriſtians, they require to the *Law* (which is the rule of righteouſneſſe) *true obedience in word and deed*, Rom. 15: 18. *the mortifying of their members*, Col. 3: 5: *the crucifying of the fleſh, with the affections and luſts thereof*, Galat. 5: 24. Rom. 6: 12, 13, *reſurrection to newneſſe of life*, Rom. 6: 4. Rom. 2: 11. *walking in the Spirit*, Gal 6: 25. *overcoming of the World by faith* 1 John 4: 5. So that though no man can ſay as Chriſt John 8: 46. *Which of you can rebuke me of ſin?* yet every regenerated Chriſtian can ſay of himſelf; Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Uſurer, Oppreſſor, Proud, Malicious, Covetous, a Prophaner of the Holy Sabbath, a Lyer, a Neglecter of Gods publike ſervice, and ſuch like groſſe ſins? elſe he is no true Chriſtian. When a man caſts off the conſcience of being ruled by Gods Law, then God gives him over to be led by his own luſt Rom. 1: 24, 28. the ſureſt ſigne of a reprobate ſenſe. Thus the law, which ſince the Fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Chriſtian,

(a) through the Gracious assistance of *Christs Holy Spirit*, Rom. 3: 9. &c. And this Spirit, God will give to every Christian, that will pray for it, and incline his heart to keep his Laws, Luk. 11: 13. Jam. 1: 5.

V. When the unregenerated man hears that God delighteth more in the inward minde, than in the outward man; Then he fayneth with himself, that all outward reverence, & profession, is but either superstitious or superfluous. Hence it is that he seldome kneeleth in the Church: that he puts on his Hat in singing of Psalms, and the publike Prayers: which the prophane Varlet would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his minde unto God, he thinks he may fashion himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall Man, that Almightie God will not be served by halfs, because he hath created and redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward service without all externall reverence, to be meer prophaneness: he requireth both in his worship. In prayer therefore bow thy knees, in witness of thy Humiliation: lift up thine eyes, & thy hands, in testimonie of thy Confidence: hang

(a) *Augustinus optat ut Pelagius agnoscat, posse legem praestari per gratiam Christi, & pacem fore edixit.* (b) *Deus magis delectatur affectu, quam effectu.*

hang down thy head, and ſmite thy breſt, in token of thy Contrition: but eſpecially call upon God with a ſincere heart: ſerve him holy, ſerve him wholly, ſerve him onely, for God, and the Prince of this World, are two contrary Maſters, Matt. 6:1. & therefore no man can poſſibly ſerve both.

VI. The un-regenerated Chriſtian holds the Hearing of the Goſpell preached, to be but an indifferent matter, which he may uſe, or not uſe, at his pleaſure: but whoſoever thou art that wilt be aſſured in thy heart that thou art one of Chriſts Elect ſheep: thou muſt make a ſpeciall care and conſcience (if poſſibly thou canſt) to hear Gods Word preached: For firſt, the preaching of the Goſpell is the chief ordinary meanes, which God hath appointed to convert the ſouls of all that he hath *predeſtinated to be ſaved*: therefore it is called *the power of God unto ſalvation, to every one that believeth*, Rom. 1: 16. And where this Divine Ordinance is not, the people periſh, Prov. 29: 18. and whoſoever ſhall refuſe it, *It ſhall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement, than for thoſe people* Matt. 11: 24. Secondly: the preaching of the Goſpell is the Standard or Enſigne of Chriſt, Iſai. 11: 12. to which all Souldiers and elect People muſt aſſemble themſelves. When this Enſigne is diſplayed, Iſai. 2: 1, 2, 3. Zach. 14: 17. as upon the Lords Day, he is none of Chriſts people, that flocks not unto it: neither ſhall any drop of the rain of his Grace light on their ſouls. Thirdly, it is the ordinary means, by which the Holy Ghoſt begetteth Faith in our hearts, Rom. 10: 14. without

out which we cannot please God, Hebr. 11:6. If the hearing of Christs voice be the chief Mark of Christs elect sheep, John 10: 27. and of the Bridegrooms friend, John 3: 29. then must it be a fearfull mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospell, Heb. 2: 3. John 8: 47. Let no man think this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which beleeve*, 1 Cor. 1: 28. Their state is therefore fearfull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his means? (saith Christ of the Preachers of his Gospell) *He that despiseth you, despiseth me. He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God*, John 8: 47. Had not the Israelites Jud. 2: 1. &c. heard Phineas message, they had never wept. Had not the Baptist preached, the Jewes had never *mourned*, Luk. 7: 32, 33. Had not they, who crucified Christ, heard *Peters Sermons*, Act. 2: 35. their hearts had never been pricked. Had not the Ninivites heard *Jonas preaching* Jona. 3: 5. they had never repented: and if thou wilt not *hear* and *repent*, Luke 3: 5. thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare Signes & Seals of Gods promise and grace unto us, doth not a little hinder Piety, whereas indeed, they are Seals, as well of our service & obedience unto God: which service, if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithfull and penitent Servants, then

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the Sacraments do not onely ſignifie and offer, but alſo ſeal and exhibite indeed the inward ſpirituall grace, which they outwardly promiſe and repreſent. And to this end Baptiſme is called Tit. 3: 4. *the waſhing of Regeneration, and renewing of the Holy Ghoſt*; and the Lords Supper, 1 Cor. 10: 14. *The communion of the Body and Blood of Chriſt*. Were this truth beleeved, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The laſt, and not the leaſt block, whereat many ſtumble in the courſe of Religion, is by adorning Vices with the names of Vertues: as to call drunken carowſing, Drinking of Healths; ſpilling innocent blood, Valour: Gluttony, Hoſpitality: Covetouſneſs, Thriftineſſe: Whoredome, loving a Miſtreſſe: Simony, Gratuity: Pride, Gracefulneſſe: Diſſembling, Complement: Children of Belial, good fellowes: Wrath, haſtineſſe: Ribauldry, Mirth. So on the other ſide, to call Sobriety in words & actions, Hypocriſie: Almesdeeds, vain-glory: Devotion, ſuperſtition: Zeal to religion, Puritaniſme: Humility, crouching: ſcruple of Conſcience, preciſeneſs, &c. & whiles thus we call Evill good, & Good evill, true Pietie is much hindred in her progreſſe. And thus much of the firſt hinderance of Piety, by miſtaking the true ſenſe of ſome ſpeciall places of Scripture, & grounds of Chriſtian Religion.

*The ſecond hinderance of Piety.*

2. The evill example of great perſons, The Practice of whoſe prophane lives they prefer for their imitation, before the Precepts of Gods Holy Word.

Se-

So that when they ſee the greateſt men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conſcience to hear Sermons, to receive the Communion, nor to ſanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers, Carowſers, Oppreſſors, &c. then they think that the uſing of theſe holy Ordinances, are not matters of ſo great moment: for if they were, ſuch great and wiſe men would not ſet ſo little by them. Hereupon they think, that Religion is not a matter of neceſſity. And therefore where they ſhould (like Chriſtians) row againſt the ſtream of impiety towards Heaven: they ſuffer themſelves to be carried with the multitude, downright to Hell, thinking it impoſſible, that God will ſuffer ſo many to be damned. Whereas if the good of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wiſe men after the fleſh, not many mightie, not many noble, are called*, 1 Cor. 1: 26. &c. but that for the moſt part the *poor receive the Goſpell*, John 11: 5. and that *few rich men ſhall be ſaved*, Matt. 19: 23, 24. And *That howſoever many are called, yet the choſen are but few*, Matt. 22. Neither did the multitude ever ſave any from damnation. (a) As God hath advanced men in greatneſſe above others: ſo doth God expect that they in Religion and Piety, ſhould go before others: otherwiſe, greatneſs abuſed (in the time of their Stewardſhip) ſhall turn to their greater condemnation, in the day of their account. At what time ſinfull great & mighty men, as well as the pooreſt ſlaves, & bondmen ſhall wiſh, *that the*

(a) *Potentes potenter cruciabuntur*, Sap. 6: 7.

*the Rocks and Mountains ſhall fall upon them, and hide them from the preſence of the Judge, and from his juſt deſerved wrath*, Apoc. 6: 15, 16, &c. It will prove but a miſerable ſolace, to have a great company of great men partakers with thee, of thine eternall torments. The multitude of ſinners doth not extenuate, but aggravate ſin, as in Sodom. Better it is therefore with a few to be ſaved in the Ark, than with the *whole World to be drowned in the Flood*. Walk with the few godly in the Scriptures narrow path to Heaven: but *crowd* not with the *godleſſe multitude* in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatneſs cannot at that Day exempt themſelves from their own moſt grievous puniſhment.

### *The third hinderance of Piety.*

3. The long eſcaping of deſerving puniſhment in this life. *Becauſe ſentence* (ſaith Solomon) Eccleſ. 8: 11. *is not ſpeedily executed againſt an evill worker, therefore the hearts of the Children of men are fully ſet in them to do evill: not knowing that the bountifulneſſe of God leadeth them to repentance*, Rom. 2: 4. 2 Pet. 3: 10. But when his patience is abuſed, and mans ſins are ripened, his Juſtice will at once both begin, & make an end of the ſinner, 1 Sam. 3: 11. Ezech. 39: 1. and he will recompence the ſlowneſſe of his delay with the grievouſneſſe of his puniſhment. Though they were ſuffered to run on the ſcore all the dayes of their life: yet they ſhall be ſure to pay the utmoſt Farthing at the day of their death. And whileſt they

they ſuppoſe themſelves to be freed from judgement; they are already ſmitten with the heavieſt of Gods Judgements, a heart that cannot repent, Rom. 2: 5. The Stone in the reines or bladder, is a grievous pain, that kills many a mans body: but there is no diſeaſe to the ſtone in the heart, whereof Nabal died, 1 Sam. 25: 17. and killeth millions of ſouls. They refuſe the tryall of Chriſt and his Croſſe: but they are ſtoned by hells Executioner, to eternall death.

Becauſe many Nobles and Gentlemen are not ſmitten with preſent Judgement, for their outragious Swearing, Adulterie, Drunkenneſſe, Oppreſſion, Prophaning of the Sabbath, and diſgracefull neglect of Gods Worſhip and Service, they begin to doubt of divine Providence & Juſtice: both which two Eyes they would as willingly put out in God, as the Philiſtins bored out the eyes of Samſon. It is greatly therefore to be feared, leſt they will provoke the Lord to crie out againſt them, as *Samſon* againſt the *Philiſtins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my Providence and Juſtice. Lead me therefore to theſe chief pillars, where upon the Realm ſtandeth, that I may pull the Realme upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but becauſe he is ſo patient, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. The preſumption of Gods mercy. For when men

men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull: so that every sinner makes Christ the Patrone of his sin, as though he had come into the World, to bolster sin, and not to destroy the workes of the Devill 1 John 5: 3. Here upon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an Implicite Atheist? Doubting, that either God seeth not his sin, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is: Christ is mercifull, But to whom? onely to them that repent, *and turn from iniquity in Jacob*, Esa. 59:20. But *if any man blesse himself in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine own heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him*, Deut 29: 19, &c. O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ. (a) *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him and to our God, for he is very ready to forgive:* Isa. 55: 7.

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring Despaire overthrew:

(a) *Non delinquenti condonat Deus.*

threw: But ſecure preſumption hath ſent millions to perdition without any noiſe. As therefore the Damſels of Iſrael ſang in their dances, *Saul hath killed his thouſand; and David his ten thouſand:* ſo may I ſay, that deſpaire of Gods mercy hath damned a thouſand, but the Preſumption of Gods mercy hath damned ten thouſands, and ſent them quick to Hell, (*a*) where now they remain in eternall torments without all help of eaſe, or hope of Redemption. God ſpared the *Thief* (*b*) but not his *Fellow*. Luk. 23. God ſpared one that no man might deſpair: God ſpared but one, that no man ſhould preſume. Joyfull aſſurance to a ſinner that repents: no comfort to him that remains impenitent. God is infinite in mercy, but to them onely, who turn from their ſins, to ſerve him in *holineſſe without which no man ſhall ſee the Lord*, Heb. 12: 14. To keep thee therefore from the hinderance of preſumption: remember, that as *Chriſt is a Saviour*, ſo Moſes is an Accuſer, John 5: 45. Live therefore, as though there were no Goſpell: dye as though there were no Law. Paſſe thy life, as though thou wert under the conduct of Moſes: Depart this life, as if thou kneweſt none but Chriſt, and him crucified. Preſume not, if thou wilt not periſh: Repent, if thou wilt be ſaved. (*c*)

*The fifth hinderance of Piety.*

5. Evill Company, commonly termed Good fellows;

(*a*) *Metuendum eſt ne te occidat ſpes, & cum multum ſperes de miſericordia, incidas in judicium. Auguſt.* (*b*) *Latronis exemplum non eſt exemplum imitationis, ſed conſolationis.*

(*c*) *Qui dat pœnitemi veniam, non dabit peccanti pœnitentiam, Aug.*

fellows: but indeed, the Devils chief inſtruments, to hinder a wretched ſinner from repentance and piety. The firſt ſigne of Gods favour to a ſinner, is, to give him grace to forſake evill companions; ſuch, who willfully continue in ſin, contemn the means of their calling, gybing at the ſincerity of profeſſion in others, and ſhaming Chriſtian Religion by their own prophane lives. Theſe ſit in the ſeat of the Scorners, Pſalm 1: 1. For, aſſoon as God admits a ſinner to be one of his people, he bids him *come out of Babylon*, Rev. 18: 4. Every lewd company is a Babylon, out of which, let every child of God either keep himſelf, or if he be in, think that he hears his Fathers voyce of ſounding in his eare, Come out of Babylon, my Child. As ſoon as Chriſt looked in mercy upon *Peter*, he went out of the company, that was in the high Prieſts Hall, and *wept bitterly* for his offence, Luke 22: 62. David vowing (upon recovery) a new life, ſaid *Away from me, all you workers of iniquity*, Pſal. 6: 8, &c. As if it were impoſſible to become a new man, till he had ſhaken off all old ill companions. The trueſt proof of a mans Religion, is the quality of his companions. Prophane companions are the chief enemies of Pietie, and quellers of holy motions. Many a time is poor Chriſt (offering to be new born in thee) truſt into the Stable: when theſe lewd companions, by their drinking, playes, and jeaſts, take up all the beſt rooms in the Inne of thy heart. Oh, let not the company of earthly ſinners hinder thee from the ſociety of heavenly Saints and Angels.

*The sixth hinderance of Piety.*

6. A conceited fear, leſt the practice of Piety ſhould make a man (eſpecially a young Man) to wax too ſad and penſive: whereas, indeed, none can better joy, nor have more cauſe to rejoyce, then the pious and religious Chriſtian. For as ſoon as they are *juſtified by faith, they have peace with God*, Rom. 5: 2. than which there can be no greater joy. Beſides, they have already the Kingdome of Grace deſcended into their hearts: as an aſſurance, that (in Gods good time) they ſhall aſcend his Kingdome of Glory. This Kingdome of Grace conſiſts in three things. Firſt *Righteouſneſſe*, Rom. 14: 17. for having Chriſts righteouſneſſe to juſtifie them before God, they endeavour to live righteouſly before men. Secondly, *Peace*, for the peace of conſcience inſeparably followeth a righteous converſation. Thirdly, *the joy of the Holy Ghoſt*, which joy is onely felt in the Peace of a good Conſcience: and is ſo great that it *paſſeth all underſtanding*, Phil. 4: 7. No tongue can expreſſe it, no heart can conceive it, but onely he that feels it. This is that fulneſſe of joy, which Chriſt, John 16: 24. promiſed his Diſciples, in the middeſt of their troubles, verſ. 22 *a joy that no man could take from them.* The feeling of this joy, David upon his repentance begged ſo earneſtly at the hands of God: *Reſtore me to the joy of thy ſalvation*, Pſal. 51: 12. And if the Angels in heaven *rejoyce* ſo much at the *converſion of a Sinner*, Luk. 15: 7, 10. the joy of a Sinner converted muſt needs be exceeding great in his own heart. It is *wordly ſorrow*, 2 Cor. 7: 10. that

that mowes ſo timely upon mens heads, and fills the furrowes of their hearts with the ſorrowes of death. The *godly ſorrow* of the godly (when God thinks it meet to try them) cauſeth in them *Repentance not to be repented of*: for it doth but further their ſalvation. And in all ſuch tribulation, they ſhall be ſure to have the *holy Ghoſt* to be their *Comforter*, Joh. 14: 16, 17. who will make out *Conſolations to abound through Chriſt, as the ſufferings of Chriſt ſhall abound in us*, 2 Cor. 1: 5. But whileſt a man liveth in impiety, he hath *no peace*, ſaith Eſay, Iſay 57: 21. his *laughter* is but madneſſe (ſaith Salomon: Eccl. 2:) his *riches* are but clay, ſaith Abakuk, Aba. 2: 6. nay, the Apoſtle eſteems them no better than dung, Phil. 3: 8. (in compariſon of the pious mans treaſure) all his joyes ſhall end in woes, ſaith Chriſt, Luk. 6: 25. Let not therefore this falſe fear hinder thee from the Practice of Piety. Better it is to go ſickly [with Lazarus] to Heaven, than full of mirth and pleaſure, with Dives to Hell. Better it is to mourn for a time with men, than to be tormented for ever with devils.

### *The ſeventh hinderance of Piety.*

7. And laſtly. The hope of long life: (a) for, were it poſſible that a wicked liver thought his year to be his laſt year: this month his laſt month: this week, his laſt week: but that he would change and amend his wicked life? No verily, he would uſe the beſt means to repent, and to be-



(a) *Fleres, ſi ſcires unum tua tempora menſem: Rides, quum non ſit forſitan una dies.* Them. Mor. lib.

come a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth, and fulness*, Luke 12. 19,20. when he had not one night to live longer: so, many wicked Epicures falsly promise themselves the age of many years, when the thread of their life is already most drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that *she remembred not her last end*, Lam. 1: 9.

The longest space betwixt a man's coming by the womb, and going by the grave, is but short: for, *Man that is born of a woman hath but a short time to live.* (a) He hath but a few days, and those full of nothing but troubles. And, except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, than *Methuselems*, who lived nine hundred sixty nine years, and then died: of the two, happier the babe, because he had less sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death; so that as the Apostle protests, *a man dieth daily.* 1 Cor. 15: ver 31.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it, *Isa* 8:22. Thy *Soul* dwells in a house of clay, that will fall, e're it be long; as may appear by the dimness of thy eyes, the deafness of thy ears, the wrinkles in thy cheeks, the rottenness of thy teeth,

(a) *Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives.*

teeth, the weakneſs of thy ſinews, the trembling of thy hands, the Kalender in thy bones, the ſhortneſſe of thy ſleep, and every gray hair as ſo many Summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Fathers coffin, break open the lid: ſee here, how that *Corruption is thy Father, and the Worms thy Mother and Siſter*: Job 17. 14. ſeeſt thou how theſe are? ſo muſt thou be ere long, Fool! thou knoweſt not how ſoon. Thy Hour-glaſs runneth apace, and in all places; Death in the mean while waiteth for thee.

(*a*) The whole life of man (ſave what is ſpent in Gods ſervice) is but a foolery: for a man lives forty years, before he knows himſelf to be a fool: & by that time he ſeeth his folly, his life's finish'd. Hark (Husbandman) before thou ſeeſt many more crops of harveſt, thy ſelf ſhall be ripe, and Death will cut thee down with his ſickle. Hark (Tradesman) ere many ſix moneths go over, thy laſt moneth will come on: after which thou ſhalt trace away, and trade no longer. Hark (moſt grave Judge) within a few Terms, the term of thy life approacheth, wherein thou ſhalt ceaſe to judge others and go thy ſelf to be judged. Hark (O man of God that goeſt to the Pulpit,) preach this Sermon, as if 'twere the laſt that thou ſhould'ſt make to thy people. Hark (Noble man) lay aſide the high conceit of thy Honour; death, ere it be long, (*b*) will lay thy honour in the duſt and make thee



(*a*) *Homo eſt fatuus uſque ad 40. annum, deinde ubi agnovit ſe eſſe fatuum, vita conſumpta eſt. Luthe.*

(*b*) *Mors ſceptra ligonibus æquat.*

as base as the earth, that thou treadest under thy feet. Hark thou that now readest this Book assure thy self, ere it be long, there will be but two holes, where now thy two eyes are placed; and others shall read the truth of this lesson upon thy bare skul, which now thou readest in this little Book. How soon I know not. but this I am sure of: that *thy time is apointed*, Job. 14: 14. *thy moneths are determined*, Job. 14: 14 *thy dayes are numbred*, Psal. 90: 11. Dan. 5: 26. and thy very *last hour is limited*, Job 13: 1. & 11: 9. beyond which thou shalt not passe. For then, the *first born of death*, Job. 17: 93. mounted on his *pale Horse*, Rev. 6: 8. shall alight at thy door, and (notwithstanding all thy Wealth, thy Honour, and the tears of thy dearest friends) will carry thee away, bound hand and foot, as his prisoner, and keep thy body under a load of earth, untill that day come, wherein thou must be brought forth, to *receive according to the things which thou hast done in that body, whether it be good or evil*. 2 Cor. 5: 10 Oh, let not then the false hope of an uncertain long life hinder thee from becoming a present practiser of religious Piety. God offereth grace to day, Ps. 65: but who promiseth to morrow (*a*). There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in the impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custom of sin, breeds hard-

(*a*) *Pœnitenti spopondit, sed vivendi in crastinum non spopondit, Chrys. Nemo tam vivos habuit faventes, crastinum ut possit sibi polliceri. Sen.*

hardneſs of heart: and the impediments, which hinder thee from repenting now, will hinder thee more when thou art more aged. Heb. 3: 13.

A wiſe man being to go a far and foul journey, will not lay the heavieſt burden upon the weakeſt Horſe. And with what conſcience canſt thou lay the great load of repentance on thy feeble & tyred old age: whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it? Is it wiſdom for him that is to ſail a long and dangerous voyage, to lye playing and ſleeping, whileſt the wind ſerveth, and the Sea is calm, the Ship ſound, the Pilot well, the Mariners ſtrong: and then ſet forth when the winds are contrary, the weather tempeſtuous, the Sea raging, the Ship rotten, the Pilot ſick, and the Saylers languiſhing? Therefore, O ſinfull Soul begin now thy converſion to God, whileſt Life, Health, Strength, and Youth laſteth, before thoſe *years* draw nigh, when as thou ſhalt ſay *I have no pleaſure in them.* Eccl. 12. God ever required in his ſervice, the *firſt born*; Exo. 13: 2. & the *firſt fruits*: Exo. 22. 9. & thoſe to be offered unto him without delay. So juſt *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: Gen. 4: 4. and reaſon good that the beſt Lord ſhould be firſt, and beſt ſerved. All Gods ſervants ſhould therefore *remember to ſerve their Creator in the dayes of their youth*: Eccl. 12. and *early* in the morning, like Abraham, Gen. 22: 3. to ſacrifice unto God the *young Iſaac* of their age: *Ye ſhall not ſee my face*, (ſaith Joſeph to his brethren) Gen. 43: 3. *except you bring your younger brother with you.* And how ſhalt thou look

in the face of Jesus, if thou giveſt thy younger years to the Devil, and bringeſt him nothing but thy blind, lame, and decrepit old age? *Offer it unto thy Prince*, ſaith Malachie, Mal. 1: 8. If he will not accept ſuch an one to ſerve him, how ſhall the Prince of Princes admit ſuch an one to be his ſervant? If the king of Babel would have *young men (well favoured, and ſuch as had ability in them) to ſtand in his Palace*, Dan. 1: 4. ſhall the king of Heaven have none to ſtand in his Courts, but the blind and lame, ſuch as the ſoul of David hated? 2 Sam. 5: 8. Thinkeſt thou, when thou haſt ſerved Satan with thy prime yeares, to ſatisfie God with thy dotage? Take heed, leſt God turn thee over to thy old Maſter again: that as thou haſt all the dayes of thy life done his work, ſo he may in the end pay thee thy wages. Is that a fit time to undertake, by the ſerious exerciſes of repentance, (which is the work of works) to turn thy ſinfull ſoul to God, when thou art not able with all thy ſtrength, to turn thy weary bones on thy ſoft bed? If thou findeſt it ſo hard a matter now, thou ſhalt find it far harder then. For thy ſin will wax ſtronger, thy ſtrength will grow weaker, thy Conſcience will clog thee, pain will diſtract thee, the fear of death will amaze thee, and the viſitation of friends will ſo diſturb thee, that if thou be not furniſhed aforehand with ſtore of faith, patience, and conſolation, thou ſhalt not be able either to meditate thy ſelf, or to hear the words of comfort from others, nor to pray alone, nor to joyn with others who pray for thee. It may be thou ſhalt be taken with a dumb palſie, or ſuch a deadly ſenſleſ-

neſſe,

neſs, that thou ſhalt neither remember God, nor think upon thine own eſtate. And doſt thou not well deſerve, that God ſhould forget to ſave thee in thy death, who art ſo unmindful now to ſerve him in thy life? The fear of death will drive many at that time to cry, Lord, Lord: but Chriſt proteſteth; that *he will not then know them for his*: Matth. 7: 22. Yea, many ſhall then (like *Eſau*) Heb. 12: 17. *with tears ſeek to repent, and yet find no place of repentance.* For man hath no free-will to repent when he will, but when God will give him grace: and if mercy ſhewed her ſelf ſo inexorable, that ſhe would not open her gates to ſo tender Suiters as Virgins, Mat. 25: 11. to ſo earneſt ſuiters as knockers, becauſe they knocked too late: how thinkeſt thou that ſhe will ever ſuffer thee to enter her gates, being ſo impure a wretch, that never thinkeſt to leave ſin, till ſin firſt leave thee, and didſt never yet knock with thine own fiſts upon the breſt of a penitent heart? And juſtly doth her grace deny to open the gates of Heaven, when thou knockeſt in thine adverſity, who in thy proſperity would'ſt not ſuffer Chriſt, whilſt *he knocked*, Rev. 3: 20. *to enter in at the door of thy heart.* Truſt not either late repentance, nor long life: not late repentance, becauſe it is much to be feared, leſt that the repentance, which the fear of death enforceth, dies with a man dying. And the Hypocrite, who deceived others in his life, may deceive himſelf in his death. God accepteth none but free-will offerings: and the repentance that pleaſeth him muſt be voluntary, and not of conſtraint. Not long life, for old age will fall up-

on the neck of youth : (*a*) and as nothing is more ſure than death, ſo nothing is more uncertain than the time of dying. Yea, ofttimes when ripeneſs of ſin is haſtned by outragiouſneſs of ſinning, God ſuddenly cutteth off ſuch vicious livers, (*b*) either with the ſword, intemperateneſs, luxury, ſurfeit, or ſome other fearful manner of ſickneſs. Mayeſt thou not ſee that it is the evil ſpirit that perſwades thee to defer thy repentance till old age, when experience tells thee, that not one of a thouſand that takes thy courſe, doth ever attain unto it? Let God's holy Spirit move thee not to give thy ſelf any longer, *to eat and drink with the drunken, leſt thy Maſter ſend death for thee in a day when thou lookeſt not for him, and in an hour that thou art not aware of, and ſo ſuddenly cut thee off, and appoint thee thy portion with the hypocrites, where shall be weeping and gnasking of teeth*, Matth. 27: 49. But if thou loveſt long life, fear God, and long for life everlaſting. Deut. 30: 19. Prov. 3: 2. Pſal. 3: 2. Pſal. 34: 11, &c. The longeſt life here, when it comes to the period, will appear to have been but as a *tale that is told*, Pſal. 90: 9. *a vanishing vapour*, Lam. 4: 14. *a fleeting shadow*, Pſ. 109: 23 a ſeeming *dream*, Pſal. 67 5. a glorious flower, 2 Pet. 1: 24. growing and *flourishing in the morning*, Pſal. 60. 6. *but in the evening, is cut down and withered*: or like a *weavers shuttle* Iſa. 38: 12. which by winding here and there, ſwiftly unwindeth it ſelf

(*a*) *Naſcentes morimur, finiſque ab origine pendet, ſic pubeſcentes juncta ſexecta premit. Mant.* (*b*) *Nequities vita non finit eſſe ſenem.*

ſelf to an end. It is but a moment, ſaith St. Paul, 2 Cor. 4: 17. O then the madneſs of man! that for a moment of *ſinful pleaſure*, Heb. 11: 25. will hazard the loſs of an *eternal weight of glory*, 2 Cor. 4: 17.

Theſe are the ſeven chief hinderers of Piety, which muſt be caſt out like *Mary Magdalens* ſeven Devils, Mat. 16: 9 Luke 8: 2 before ever thou canſt become a true practiſer of Piety: or have any ſound hope to enjoy either favour from Chriſt by grace, or *fellowſhip* with him in glory.

*The Concluſion.*

TO conclude all: for aſmuch as thou ſeeſt, that without Chriſt, thou art but a ſlave of ſin, Deaths vaſſal, and Worms meat, whoſe thoughts are vain, whoſe deeds are vile, whoſe pleaſures are ſcarce beginning, whoſe miſeries never know end! what wiſe man would incur theſe hellish torments, though he might by living in ſin, purchaſe to himſelf for a time, the Empire of Auguſtus, the riches of Creſus, the pleaſures of Solomon, the policy of Achitophel, the voluptuous fare, and fine apparel of Dives! for what ſhould it avail a man as our Saviour ſaith) *to win the whole world for a time; and then to loſe his ſoul in Hell for ever?*

And ſeeing that likewiſe thou ſeeſt how great is thy happineſs in Chriſt; and how vain are the hinderances that debar thee from the ſame: *beware* [as the Apoſtle exhorteth] *of the deceitfulneſs of ſin*, Heb. 3: 12. For that ſin, which ſeems now

to be ſo pleaſing to thy corrupt Nature, will one day prove the bittereſt enemy to thy diſtreſſed ſoul: and in the mean while harden [unawares] thine impenitent heart.

Sin [as a Serpent] ſeems beautifull to the eye; but take heed of the ſting behind: whoſe venemous effects if thou kneweſt, thou wouldeſt as carefully flie from ſin, as from a Serpent: for

I. Sin did never any man good, & the more ſin a man hath committed, the more odious he hath made himſelf to God, the more hatefull to all good men.

II. Sin brought upon thee all the evill croſſes, loſſes, diſgraces, and ſickneſſes, that ever befell thee. Fools [ſaith David Pſalm 107: 17.] by *reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* Jeremy in a lamenting manner, Lam 3: 30. asketh the queſtion, *Wherefore is the living man ſorrowfull?* The holy Ghoſt anſwereth him; Man ſuffereth for his ſin. Hereupon the Prophet takes up that dolefull out-cry againſt ſin, as the cauſe of all their miſeries, *Wo now unto us that ever we have ſinned.* Lam. 5: vers. 16.

III. If thou doeſt not ſpeedily repent thee of thy ſins, they will bring upon thee yet far greater plagues, loſſes, croſſes, ſhame, and judgment, than ever hitherto befell thee. Read Levit. 26: 18. &c. Deut. 28: 15, &c.

IV. And laſtly, if thou wilt not caſt off thy ſin, God (when *the meaſure of thine iniquity is full*, Gen. 15: 16.) *will caſt thee off for* thy ſin: for as he is juſt, ſo he hath power to kill and caſt into

into hell, all hardned and impenitent ſinners. If therefore thou wilt avoid the curſed effects of ſin in this life, and the eternal wrath due thereto in the world to come, and be aſſured that thou art not one of thoſe, who are given over to a reprobate ſenſe, *Let then [O ſinner] my counſel be acceptable unto thee: break off thy ſins by righteouſneſſe, and thine iniquities, by ſhewing mercy towards the poor: O let there [at length] be an healing of thine errour*, Dan. 4: vers 24. Nathan uſed but one Parable, and David was converted: 2 Sam. 12: 13. Jonas preached but once to Ninive and the whole City repented: Jon. 3: 5, &c. Chriſt looked but once on Peter, and *he went out and wept bitterly*, Luk. 22: 62. And now that thou art oft, and ſo lovingly entreated, not by a Prophet, but by Chriſt the Lord of Prophets: yea, that God himſelf, by his *Embaſſadours*, doth *pray thee to be reconciled unto him*, 2 Cor. 5: vers 20. leave off thine adultery, with David; repent of thy ſins like a true Ninivite; and whileſt Chriſt looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy ſelf with that formal religion, which unregenerated men have framed to themſelves, in ſtead of ſincere devotion: for in the multitude of opinions, moſt men have almoſt loſt the practice of true Religion. Think not that thou art a Chriſtian good enough, becauſe thou doeſt as the moſt, and art not ſo bad as the worſt: No man is ſo wicked, that he is addicted to all kind of vices, (for there is an Antipathie twixt

ſome vices:) But remember that Chriſt ſaith; Matth. 5: 20. *Except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of Heaven.* Conſider with thy ſelf, how far thou comeſt ſhort of the Phariſees, in faſting, praying, frequenting the Church, and giving of alms. Think with thy ſelf how many Pagans, who never knew Baptiſm, yet in moral vertues, and honeſty of life, do go far beyond thee. Where is then the life of Chriſt thy Maſter? and how far art thou from being a true Chriſtian? If thou doeſt willingly yield to live in any one groſs ſin, thou canſt not have a regenerated Soul; though thou reformeſt thy ſelf like Herod, Mark 6: 20. from *many* other *vices*. A true Chriſtian muſt have reſpect to walk in the truth of his heart, in all the Commandements of God alike: for (ſaith St. James) *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all*, James 2: 10. And Peter bids us *lay aſide* (not ſome but) *all malice, guile*, and *hypocriſie*, &c. 1 Pet. 2: 1. One ſin is enough to damn a man's ſoul, without repentance: dream not to go to Heaven any nearer, or eaſier way than Chriſt hath trained unto us in his Word. The way to Heaven is not eaſie or common, but *ſtrait* and *narrow*, Matth. 7: 14. yea ſo narrow, that Chriſt proteſteth, that a *rich man ſhall hardly enter into the Kingdom of Heaven*, Matth. 19: 23. and that thoſe who enter, are but few, Mat. 7: 14. & 22: 14. and that thoſe few cannot get in, but by ſtriving, Luke 13: 24. and that ſo one of thoſe who ſtrive to enter

in,

in, shall not be able. This all Gods Saints (whilst they here lived) knew well, when with so often fasting, so earnest prayers, so frequent hearing the Word, and receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of God for Christ's sake, to be received into his Kingdom.

If thou wilt not believe this truth; assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven; get forthwith (like a wise Virgin, Mat. 25: 1, &c.) the *Oil* of Piety in the *Lamp* of thy conversation, that thou mayest be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which that thou mayest the better do, let this be thy daily practice.

### *How a private man must begin the morning with Piety.*

AS soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God be come in first: and let him [before all others] have the first (*a*) place therein. So all evil thoughts either will not dare to come in, or shall the easier be kept out; and the heart will more savour of piety and godliness all the day after. But if the heart be not [at thy first waking] filled with some me-

(*a*) *Primitias orâ & cordis Deo offerendas. Amb. in Ps.* 118.

meditations of God and his Word, and dreſſed like the Lamp in the Tabernacle, every Morning, and Evening, Exo. 27: 20. 21. with the *Oyl Olive of Gods word*; and perfumed with the ſweet incenſe of Prayer: Exod. 36: 7. Pſalm. 141: 1. Satan will attempt to fill it with worldly cares, or fleſhly deſires, ſo that it will grow unfit for the ſervice of God, all the day after ſending forth nothing, but the ſtench of corrupt and lying words, and of raſh and blaſphemous Oathes.

Begin therefore every dayes work, with Gods Word and Prayer. And offer up unto God upon the *Altar* of a *contrite* heart, Pſal. 51. the *groans* of thy *ſpirit*, Rom. 8. and the *calves of thy lips*, Hoſ. 13. 1. as thy morning ſacrifice, and the firſt fruits of the day: and as ſoon as thou awakeſt, ſay unto him thus.

*A ſhort Soliloquie, when one* firſt awakes in the Morning.

*MY ſoul waiteth on thee*: Pſalm. 130: 6. *O Lord, more than the Morning watch watcheth for the Morning: O God, therefore be merciful unto me, and bleſſe me, & cauſe thy face to ſhine upon me: fill me with thy mercy this morning, ſo ſhall I rejoyce and be glad all my dayes.* Pſalm. 67: 1.

## Meditations of the Morning.

*Then Meditate,*

HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe* up thy body out of the *Grave*, from

from the *ſleep of death*, as he hath this Morning wakened thee in thy Bed, out of the ſleep of Nature. At the dawning of which *Reſurrection* day, *Chriſt ſhall come to be glorified in his Saints* 2 Theſ. 1: 10. Jude v. 14. Phil 3: 21. Mat. 13: 43. and 17: 2. Luke 9: 31. and every one of the bodies of the thouſands of his Saints (being faſhioned like unto his glorious body ſhall ſhine as bright as the Sun. All the Angels ſhining likewiſe in their glory: the body of Chriſt ſurpaſſing them all in ſplendor and glory: and the Godhead excelling it. If the Riſing of one Sun, make the morning skie ſo glorious; what a bright ſhining and glorious Morning will that be, when ſo many thouſand thouſands of bodies, far brighter than the Sun, ſhall appear and accompany Chriſt with his glorious train, coming to keep his general *Seſſions* of *Righteouſneſſe*, Act. 17: 31. and to judge the wicked *angels*, and all ungodly *men*? 1 Cor. 6: 3. Jud. v. 19. And let not any tranſitory profit, pleaſure, or vain-glory of this day, cauſe thee to loſe thy part and portion of the Eternal bliſſe and glory of that day, which is properly termed the *Reſurrection of the juſt*. Luke 14: 14. Beaſts have bodily eyes to ſee the ordinary light of the day: But endevour thou with the *eyes of Faith*, to foreſee the glorious light of this Day.

II. That thou knoweſt not how neer the evil ſpirit (which *night and day like a roaring Lyon, walketh about ſeeking to devour thee* 1 Pet. 5: 8.) was unto thee, whileſt thou ſleepedſt, and waſt not able to help thy ſelf: & that thou kneweſt not what miſchief he would have done to thee, had

not

not *God watched* thee and thine, with his ever-waking providence, Job 1:10. Pſal. 121. Pſ. 43:7. and 19:11. Gen. 32:1, 2. 2 Kings 6:16 and guarded thee with his holy and bleſſed Angels

III. If thou heareſt the *Cock crow*, remember Peter, to imitate him, Luke 22:61, 62. and call to mind that Cock crowing ſound of the laſt Trumpet, which ſhall waken thee from the dead. And conſider in what caſe thou art, if it ſounded now: and become ſuch, as thou would'ſt wish to be then, leſt at that day thou wilt wish, that thou hadſt never ſeen this: yea, curſe the day of thy natural birth, Jer. 20:14. Job 3:2. for want of being new born by ſpiritual grace, Tit. 3:5. When the Cock crows, the Thief deſpairs of his hope, and gives over his nights enterprize: ſo the Devil ceaſeth to tempt or attempt any further, when he hears the devout ſoul, wakening her ſelf with morning prayer. (a)

IV. Remember that Almighty God is about thy bed, and ſeeth thy down lying, and thy upriſing, underſtandeth thy thoughts, and is acquainted with all thy ways, Pſal. 139. 2, 3. Remember likewiſe that his holy Angels, who guarded and watched over thee all night, do alſo behold how thou wakeſt and riſeſt. Do all things therefore as in the awful preſence of God, and in the ſight of his holy Angels, Gen. 31:55. & 32:1, 2. Pſal. 91:5, 11. Acts 12:21.

V. As thou art putting on thine apparel, remember, that they were firſt given as coverings of

(a) *Gallo canente, ſum Latro relinquit inſidias, &c. Amb. Hexam. lib. 5. cap. 14.*

of shame being the filthy effect of ſin: and that they are made but of the offals and excrements of dead beaſts. Therefore whether thou reſpect the ſtuff, or the firſt inſtitution, thou haſt ſo little cauſe to be proud of them, that thou haſt great cauſe to be humbled at the ſight and wearing of them, ſeeing the richeſt apparel are but fine covers of the fouleſt ſhame. Meditate rather, that as thine apparel ſerves to cover thy ſhame, and to fence thy body from cold; ſo thou ſhouldeſt be as careful to cover thy ſoul with that *wedding garment*, Mat. 22: 11. which is the *Righteouſneſs of Chriſt*, Rom. 13: 14. 1 Cor. 1: 30. and (becauſe apprehended by our faith, Phil. 3: 9.) called the *Righteouſneſs of the Saints*, Rev. 19: 8. Eph 4: 24. Rev. 16: 15, leſt, whileſt we are richly apparelled in the ſight of men, we be found to walk naked, (ſo that all our filthineſs be ſeen) in the ſight of God. But that with his righteouſneſs (as with a robe) we may cover our ſelves from perpetual ſhame, and ſhield our ſouls from that fiery cold that will procure infernal weeping, *and gnashing of teeth*, Mat. 22: 13. And withall conſider, how bleſſed a people were our Nation, if every ſilken ſute did cover a ſanctified ſoul. And yet a man would think, that on whom God beſtowed moſt of theſe outward bleſſings, of them he ſhould receive greateſt inward thanks. But if it prove otherwiſe, their reckoning will prove the heavier in the day of their accounts, Luke 12: 41. James 3: 13.

VI. Conſider, how God's mercy is renewed unto thee every morning, in giving thee (as it were

were) *a new life*: and in causing the Sun, after his unceſſant race, to riſe again to give thee light, *Pſ.* 19: 3. Let not then his glorious light shine in vain, but prevent rather (as oft as thou canſt) the Sun-riſing, to give God thanks; and kneeling down at thy bed-ſide, ſalute him at the dayſpring with ſome devout *Anteluccanum*, or Morning Soliloquy, containing an humble confeſſion of thy ſins, asking pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy ſelf, and all that do belong unto thee.

### *Brief directions how to read the holy Scriptures once every year over, with eaſe, profit and reverence.*

BUt foraſmuch, that as Faith is the ſoul, ſo reading and meditation of the word of God, are the parents of Prayer. Therefore before thou prayeſt in the Morning, firſt read a Chapter in the Word of God, then meditate a while with thy ſelf, how many excellent things thou canſt remember out of it:

As firſt, what good counſels or exhortations to good works and to holy life.

Secondly, what threatnings of Judgments againſt ſuch and ſuch a ſin: and what fearful examples of Gods punishment or vengeance, upon ſuch and ſuch ſinners.

Thirdly, what bleſſings God promiſeth to Patience, Chaſtity, Mercy, Alms-deeds, Zeal in his Service, Chaſtity, Faith and truſt in God, and ſuch like Chriſtian vertues.

Fourth-

Fourthly, what gracious deliverance God hath wrought; and what ſpecial bleſſings he hath beſtowed upon them, who were his true and zealous ſervants.

Fifthly, apply theſe things to thine own heart, and read not theſe Chapters as matters of Hiſtorical diſcourſe; but as if they were ſo many letters or epiſtles ſent down from God out of Heaven unto thee: for *whatſoever is written, is written for our learning*, Rom. 15: 4.

Sixthly, read them therefore with that reverence, as if God himſelf ſtood by, and ſpake theſe words unto thee, to excite thee to thoſe vertues, to diſſwade thee from thoſe vices: aſſuring thy ſelf, that if ſuch ſins (as thou readeſt there) be found in thee without repentance, the like plagues will fall upon thee; but if thou doeſt practice the like Piety and vertuous deeds, the like bleſſing ſhall come upon thee and thine.

In a word, apply all that thou readeſt in holy Scripture, to one of theſe two heads chiefly; either to confirm thy faith, or to increaſe thy repentance: for as (a) *Suſtine & Abſtine*, Bear and Forbear, was the Epitome of a good Philoſophers life: ſo *Crede & Reſipiſce*, Believe and Repent is the whole ſum of a true Chriſtians profeſſion. One Chapter thus read with underſtanding, and meditated with application, will better feed and comfort thy ſoul, than five read and run over without marking their ſcope or ſenſe, or making any uſe thereof to thine own ſelf. In this manner thou ſhalt read three Chapters every day: one in the Morn-

(a) Epicteti dict.

Morning, another at Noon, & the third at Night, (reading ſo many Pſalms in ſtead of a Chapter, as our Church Liturgy appoints for morning and evening prayers) thou ſhalt read over all Canonicall (a) Scripture in a year, except ſix Chapters, which thou mayeſt add to the task of the laſt day of the year. The reading of the Bible in order, will help thee the better to underſtand both the Hiſtory and ſcope of the holy Scripture. And as for the (b) *Apocrypha* being but penned by mans ſpirit, thou mayeſt read them at thy pleaſure: but believe them ſo far as they agree with the Canonicall Scripture, which is indited by the Holy Ghoſt.

But it may be thou wilt ſay, that thy buſineſſe will not admit thee ſo much time, as to read every Morning a Chapter, &c. O Man, remember that thy life is but ſhort, & that all this buſineſs is but for the uſe of this ſhort life: but ſalvation or damnation is everlaſting! Riſe up therefore every morning, by ſo much time the earlier: defraud thy

(a) In the Canonical Books of the old Teſtament) there are 932 Ch. but diſtributing the 150 Pſalms into 60 parts, thou ſhalt find but 84. Which being added to 60. (the number of the Ch. in the new Teſtament will amount to 144 dividing which by three into 365 (the number of the days of the year) there will remain but ſix, which thou mayeſt diſpoſe of as is preſcribed.

(b) *Hot 22 libros lege, cum Apocryphis vero nihil habeas negotii: hos tantum ſtudioſe meditare Scripturas, quas in Eccleſia confidenter legimus. Multo prudentiores te & religioſiores fuerunt Apoſtoli, & primi Epiſcopi veritatis duces qui nobis eas tradiderunt. Tu igitur quum ſis filius Eccleſiæ non tranſgrediaris illius terminos; ac veteris Teſtamenti (ut dictum eſt) 22 meditare. Cyrill. Hier. Cateſh. 4.*

thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service; and serve the Almighty duly, while thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holiness*, Exod. 16: 36. whereof he warneth us by repeating so often, *Be ye holy, for I am holy*. Lev. 21: 24. & 19: 2. & 20: 7. 2 Pet. 2: 5. And when he devoured with a sudden fire *Nadab* and *Abihu*, for offering unto him incense, with *strange fire*, Lev. 10: 2. (like those now adays, who offer prayers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his Judgments but this, *I will be sanctified in them that come near me*, ver. 3. As if he should have said, if I cannot be sanctified by them who are my servants, in serving me with that holiness that they should; I will be sanctified in them, by confounding them with my just judgments, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them who serveth him: insomuch that he commanded the Israelites, that when they were in camp against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give up thine enemies before thee: therefore thy hoast shall be holy, that he see no filthy thing in thee; and turn away from thee*, Deuteronomy 23: 13, 14.

If he will have men to be so holy in time o

War

war in the field, how much more holineſs expecteth he at our hands, in time of peace, in our houſes? Therefore ſaith Zophar in Job, Job 11: 13, 14. *If thou prepare thine heart, and ſtretch out thine hand towards God to pray; if iniquity be in thy hand, put it far away*, &c. *let no wickedneſs dwell in thy tabernacles.* For as Eſay ſaith, Iſa. 1: 15. *If there be any uncleanneſs in our hands* (that is, any ſin whereof we have not repented) *though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore, before thou prayeſt, let God ſee that thy heart is ſorrowful for thy ſin: and that thy mind is reſolved (through the aſſiſtance of his grace) to mend thy faults. And then having waſhed thy ſelf, and adorned thy body with apparel, which beſeemeth thy calling, and the image of God, which thou beareſt, ſhut thy chamber door, and kneel down at thy bed ſide, or ſome other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the preſence of God, who ſeeth the inward intention of thy ſoul, offer up unto God from the Altar of a contrite heart, thy prayer as a morning ſacrifice, through the mediation of Chriſt, in theſe or the like words.

### *A Prayer for the Morning.*

O Moſt mighty and glorious God, full of incomprehenſible power and majeſty, whoſe glory the very *Heaven of Heavens* is not able to contain, 1 Kings 8: 27. look down from Heaven upon

upon me thine unworthy ſervant, who here proſtrate my ſelf at the *footſtool of thy throne of grace*, Pſalm 132: 17. Heb. 4: 16. But look upon me, O Father, through *the merits and mediation of Jeſus Chriſt, thy beloved Son, in whom only thou art well pleaſed*, Dan. 9: 18. Matth. 3: 17. For of my ſelf I am not worthy to ſtand in thy preſence, or to ſpeak with mine unclean lips to ſo holy a God as thou art, Iſa. 6: 5. For thou knoweſt that *in ſin I was conceived*, and born, Pſalm 51: 5. and that I have lived ever ſince in iniquity: ſo that I have broken all thy holy Commandements by ſinful *motions*, Gen. 6: 5. unclean *thoughts*, Mat. 15: 19. & 12: 34. evil *words*, and wicked *works*, Pſal. 140: 1. 9. Dan. 9: 11. Lev. 26: 14. &c. omitting many of thoſe duties of piety which thou requireſt for thy ſervice, and committing many of thoſe vices, which thou (under the penalty of thy diſpleaſure) haſt forbidden.

(Here thou mayeſt confeſs unto God thy ſecret ſins, which do moſt burthen thy conſcience: with the circumſtances of the time, place, perſon and manner, how it was committed, ſaying, *But more eſpecially, O Lord, I do here with grief of heart confeſs unto thee*, &c.

And for theſe my ſins, O Lord, I ſtand here guilty of thy curſe, Deut. 27: 26. Dan. 9: ver. 11. Gal. 3: 10. Eſd. 9: 10. with all the miſeries of this life, and everlaſting torments in *Hell-fire*, when this wretched life is ended, if thou ſhouldſt deal with me according to my deſerts. Yea, Lord, I confeſs, that it is *thy mercy which endureth for ever, and thy compaſſion which never fails*, Lam. 3:

verſe

ver. 22. that is the cause that I have not been long ago consumed. *But with thee, O Lord! there is mercy, and plenteous redemption.* Psal. 130: 4. In the multitude therefore of thy mercies, Psalm 5: ver. 7. Psal. 13: 7. and confidence in Christ's merits, I intreat thy Divine Majesty, that thou would'st not *enter into judgment with thy servant,* Psalm 143: 2. *neither be extreme, to mark what I have hitherto done amiss*: for if thou doest, then no *flesh can be justified in thy sight*; nor any living stand in thy presence. But be thou merciful unto me, and *wash* away *all the uncleanness of my sin,* Ezek. 36: 25. 1 John 1: 9. with the merits of that precious Blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse, which was due to my transgressions, Gal. 3: 13. O Lord, deliver me from my sins, and from all those judgments, which hang over my head, as due unto me for them: And separate them *as far from thy presence, as the east is from the west,* Psal. 103: 12. bury them in the burial of Christ, that they may never have power to rise up against me to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord not only to wash away my sins, with the Blood of thine Immaculate Lamb; but also to purge my heart by thy holy Spirit, from the dross of my natural corruption: Col. 2: 12, 13. Eph. 2: 5, 6 that I may feel thy Spirit more and more killing my sin, in the *power* and *practice* thereof, John 1: 29. Psal. 51: 7. &c. so that I may with more freedom of mind & liberty of will, serve thee the *everliving God in right-*

*righteouſneſs and holineſs this day*, Gal. 4: 24, 25; Luke 1: 74, 75. and give me grace, that by the direction and aſſiſtance of the ſame holy Spirit, I may perſevere to be thy faithful and unfeigned ſervant unto my lifes end: that when this *mortal life* is ended, I may be made a partaker of immortality and everlaſting happineſs in thy heavenly Kingdom, Matth. 24: 13. In the mean time, O Lord, whilſt it is thy bleſſed will and pleaſure, that I may continue to ſpend and end that ſmall number and remnant of days, which thou haſt appointed for me to live in this valley of miſery: *Teach me ſo to number my days, that I may apply my heart unto wiſdom*, Pſal. 90: 12. and as thou doeſt add days unto my life; ſo, good Lord, I beſeech thee, add repentance and amendment to my days: that as I grow in years, ſo I may increaſe in grace and favour with thee, and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be wanting in me, and neceſſary for me, with an increaſe of all thoſe good gifts, wherewith thou haſt already endowed me: that ſo I may be the better enabled to lead ſuch a godly life, and honeſt converſation, as that thy name may thereby be glorified, others may take good example by me, and my ſoul may more chearfully feed on the peace of a good conſcience, and be more replenished with the joy of the *Holy Ghoſt*, Rom. 14; 17. And here, O Lord, according to my bounden duty I give thee moſt humble and hearty thanks for all thoſe bleſſings, which of thy goodneſs thou haſt beſtowed upon me: And namely, for

that thou haſt of thy free love, according to thine eternal *purpoſe elected me, before the foundation of the world* was laid, unto ſalvation in Jeſus Chriſt, Epheſ. 1:4. Mat. 25:24. for that thou haſt created me after thine own *Image*, Gen. 9:6. and haſt begun to reſtore that in me, which was loſt in our firſt Parents, Eph. 4:24. Col. 3:10. for that thou haſt effectually called me by the working of thy *Spirit*, Rom. 8:28. Mat. 22:3. in the *preaching* of thy Goſpel, Rom. 1:16. Rom. 16:23,26. and the receiving of thy Sacraments, 1 Pet. 2:18, 19. to the knowledge of thy ſaving grace, and obedience of thy bleſſed will: for that thou haſt bought and *redeemed* me with the blood of thine *onely begotten Son*, Rev. 5. from the torments of Hell, and thrall of Satan; for that thou haſt, by *Faith in Chriſt freely juſtified me*, Rom. 3:28. who am *by nature the child of wrath*, Gal. 3:10. Eph. 2:1. 1 Cor. 6:11. 1 Pet. 1:2. 2 Pet. 3:9. for that thou haſt in good meaſure ſanctified me by thy holy Spirit, and giveſt me ſo large a time to repent, together with the means of repentance. I thank thee likewiſe, good Lord, for my *life, health, wealth, food, rayment, peace, proſperity and plenty*: and for that thou haſt preſerved me this night, from all perils and dangers of body and ſoul, and haſt brought me ſafe to the beginning of this day. And as thou haſt now wakened my body from ſleep, ſo I beſeech thee, waken *my ſoul from ſin and carnal ſecurity*, Eph. 5:13. and as thou haſt cauſed the light of the day to ſhine in my bodily eyes: ſo, good Lord, cauſe the light of thy Word and Holy Spirit, to *illumi-*

*nate*

*nate my heart*, Luke 16 : 7. Phil. 2 : 15. and give me grace, as one of thy *children of light*, to walk in all holy obedience before thy face this day; and that I may *endeavour to keep faith and a clear conſcience towards thee, and towards all men*, Acts 24: 16. in all my thoughts, words, and dealings. And ſo good Lord, bleſs all my ſtudies and actions, which I ſhall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own ſoul and conſcience in that day, when I ſhall make my final accounts unto thee for them, 2 Cor. 5 : 15. O my God, keep thy ſervant, that I do no evil unto any man this day; and let it be thy bleſſed will, not to ſuffer the Devil, nor his wicked angels, nor any of his evil members, or any malicious enemies to have any power to do me any hurt or violence, Zach. 3 : 2. but let the eye of thy holy providence watch over me, *for good, and not for evil*, Pſalm 34 : 7. and command thy *holy Angels to pitch their tents round about me*, Pſalm 91 : 11. Pſalm 31 : 5. for my defence and ſafety, in my going out and coming in, as thou haſt promiſed they ſhould do about them that fear thy name. For *into thy hands, O Father, I do here commend my ſoul*, Luke 23 : 47. and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being aſſured, that whatſoever thou takeſt into thy cuſtody, cannot periſh, nor ſuffer any hurt or harm. And if I at any time this day, ſhall through frailty, forget thee; yet Lord, I beſeech thee, do thou *in mercy remember me*, Nehem. 13 : 31. And I pray not unto thee, O Fa-

ther, for my ſelf alone, but I beſeech thee alſo be merciful unto thy whole Church and choſen people, whereſoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devil, the world, and Antichriſt. Give thy Goſpel a free and a joyful paſſage through the *World*, for the converſion of thoſe who belong to thine election and Kingdom.

Bleſs the Churches and Kingdoms (wherein we live) with the continuance of *Peace*, *Juſtice*, and *true Religion*, Pſal 51: 18, 19. Defend the King's and Queen's Majeſties from all their enemies, and grant them a long life, in health, and all happineſs to reign over us, Pſalm 72: 15 1 Tim. 2: 2. Heſt. 6: 10. Bleſs the Prince Charles, the Prince Palatine of Rhine, and the gracious Lady Elizabeth their Mother; increaſe in them all heroical gifts, and ſpiritual graces, which may make them fit for thoſe places, for which thou haſt ordained them, 1 Tim. 2: 2. Direct all the *Nobility*, *Paſtors*, *Miniſters*, and *Magiſtrates* of this Church and Commonwealth, to govern the Commonwealth in true Religion, Juſtice, Obedience and Tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many among them as are ſick and comfortleſs in body, or in mind, James 5: 15. eſpecially, be favourable to all ſuch as ſuffer any trouble or perſecution for the teſtimony of thy truth, and holy *Goſpel*: And give them a gracious deliverance out of all their troubles which way it ſhall ſeem beſt to thy *wiſdom* Heb. 1: 13. 1 Cor. 10: 13. 2 Tim. 2: 9. 2 Cor 1: 6

1: 6, &c. for the glory of thy Name, the further enlarging of the Truth, and the more ample increaſe of their own comfort and conſolation. Haſten thy coming, O bleſſed Saviour, and end theſe ſinful days. And give me grace, that like a *wiſe Virgin*, Mat. 25: 12, &c. I may be prepared with oyl in my lamp, to meet thee, the ſweet *Bridegroom* of my ſoul, at thy coming: whether it be at the day of death, or of judgment: And then, Lord Jeſus, come when thou wilt: *even Lord Jeſus come quickly*, Rev. 22: 20. Theſe and all other graces, which thou knoweſt needful and neceſſary for me, this day and evermore, I humbly beg and crave at thy hands, O Father; giving thee thy glory, in that form of Prayer which Chriſt himſelf hath taught me to ſay unto thee.

*Our Father which art in Heaven, hallowed be thy Name, &c.*

*Meditations to ſtir us up to Morning Prayer.*

IF, when thou art about to pray, Satan ſhall ſuggeſt that thy Prayers are too long, and that therefore it were better either to omit prayers, or elſe to cut them ſhorter: meditate, that Prayer is thy *ſpiritual ſacrifice, wherewith God is well pleaſed*, Heb. 13: 15, 16. And therefore it is ſo diſpleaſing to the Devil, and ſo irkſome to thy fleſh. Bend therefore thy affections, will they, nill they) to ſo holy an exerciſe; aſſuring thy ſelf, that it doth by ſo much the more pleaſe God, by how much the more it is unpleaſing to thy fleſh.

2. Forget not how the Holy Ghoſt puts it down as a ſpecial note of reprobates: *They call not upon the Lord*, Pſal. 14:4. *They call not upon God*, Pſal. 53:4. And when Eliphaz ſuppoſed that Job had caſt off the fear of God, and that God had caſt Job out of his favour; he charged him that he *reſtrained prayer before God*: Job 15:15. making that a ſure note of the one, and ſufficient cauſe of the other. On the other ſide, that God hath promiſed that *whoſoever ſhall call on his name, ſhall be ſaved*, Rom. 10:13. It is certain, that he who maketh no conſcience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of *grace* and of *prayer*, Zach. 12:10. are one: and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God: it is ſure that he hath his meaſure of grace in this world: and he ſhall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulneſs of ſpeaking, are two ſymptoms of a ſick body: ſo irkſomneſs of praying, when thou talkeſt with God, and careleſneſs in hearing, when God by his word ſpeaks unto thee, are two ſure ſigns of a ſick ſoul.

4. Call to mind the zealous devotion of the Chriſtians in the Primitive Church: who ſpent many whole nights and vigils in watching and praying for the forgiveneſs of their ſins, and that they might be found ready at the coming of Chriſt. And how, that David was content to pray at Morning, at Evening, and at Noon: but

but he would alſo *riſe up at midnight, to pray unto God*, Pſalm 55: 16, 17. Pſalm 119: 62. And if Chriſt did chide his Diſciples, Matth 26: 40. becauſe they would not watch with him one hour in praying, what chiding doeſt thou deſerve, who thinkeſt it too long to continue in prayer but one quarter of an hour? If thou haſt ſpent divers hours in ſeeing a vain Mask, or a Play, yea, whole days and nights in carding and dicing, to pleaſe thy flesh, be asham'd to think a prayer of a quarter of an hour long, to be too long an exerciſe for the ſervice of God.

5. Conſider, that if the Papiſts in their blind ſuperſtition, do in an unknown, and therefore *unedifying* tongue, 1 Cor. 14: 15. & 16: 20, 27. (fit only for the children of *myſtical Babylon*, Gen. 11: 7, 9. Rev. 17: 5.) mutter over upon their (*a*) *Beades*, every morning and evening, ſo many ſcores of Ave-Maries, Pater-noſters, and Idolatrous Prayers: how ſhall they in their ſuperſtitious Devotion, riſe up in judgment againſt thee, profeſſing thy ſelf to be a true Worshiper of Chriſt? If that thou thinkeſt theſe Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to God's glory, and thy good; and ſo compiled of Scripture phraſe, as that thou mayeſt ſpeak to God as well in his own holy Words, as in thine own native language. Be ashamed that Papiſts in their ſuperſtitious worshiping of creatures, should shew themſelves more devout, than



(*a*) A ſuperſtition. *Quo filo inſertis numerant ſua murmura baccis. Mant. Alphons. Lib. 4.*

thou in the ſincere worſhipping of the true and *only God*, John 17: 3. And indeed, a prayer in private devotion, ſhould be one (*a*) *continued ſpeech*, rather than many broken fragments.

6. Laſtly, when ſuch thoughts come into thy head, either to keep thee from prayer, or to diſtract thee in praying; remember that thoſe are the *Fowls* which the *evill One* ſends to devour the good ſeed, Matth. 13: 4, 19. and the carkaſſes of thy ſpiritual ſacrifices: but endeavour, with *Abraham to drive them away*, Gen. 15: 11. Yet notwithſtanding, if thou perceiveſt at ſome times, that thy ſpirits are dull, and thy mind not apt for prayer, and holy devotion; ſtrive not too much for that time, but humbling thy ſelf at the ſenſe of thy infirmity and dulneſs, knowing that God accepteth the willing mind [though it be oppreſſed with the *heavineſs of the fleſh*, Matth. 26: 41. 2 Cor. 8: 12.] endeavour the next time to recompence this dulneſs, by redoubling thy zeal, and for the time preſent, commend thy ſoul to God, in this or the like ſhort prayer.

## *Another ſhort Morning Prayer.*

O Moſt gracious God, and merciful Father, I thine unworthy ſervant, do here acknowledge, that as I have been born in ſin, ſo I have lived in iniquity, and broken every one of thy Commandements in thought, word, and deed; following the deſires of mine own will, and luſts of

(*a*) *Vox continuata, non conciſa, ut battologia vitetur, Perkin. De un. ration. conci. cap.* 10.

of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell-fire, if thou shouldest but deal with me, according to thy Justice, and my desert. Wherefore, O heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the merits of that bitter Death and bloody Passion, which I believe that he hath suffered for me that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance, which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou art my Father, and I am thy child, and that thou lovest me with an unchangeable love, and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnal lusts, that my sin may more and more die in me: and that I may serve thee in unfeigned righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may [through thy mercy in Christ] be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings, which thou hast bestowed upon my soul and body, for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee most especially, for that thou hast defended me this night, from all perils and dan-

gers, and haſt brought me ſafe to the beginning of this day. And now (good Lord) I beſeech thee, keep me this day from all evill, that may hurt me, and from falling into any groſs ſin that should offend thee: Set thy fear before mine eyes; and let thy Spirit ſo rule my heart, that all that I shall think, do, or ſpeak this day, may tend to thy glory, the good of others, and the peace of mine own conſcience. And to this end, I commend my ſelf, and all my ways and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evill, and to give a bleſſing to all our honeſt labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichriſt: Preſerve our gracious King from all conſpiracies and treaſons; grant him a long and proſperous reign over us. Bleſs our gracious Qu. Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her Princely iſſue: endew them with thy grace, and defend them from all evill. Bleſs all our Miniſters and Magiſtrates with thoſe graces and gifts, which thou knoweſt neceſſary for their places. Be favourable to all that fear thee, and tremble at thy judgments: comfort thoſe that are ſick and comfortleſs. Lord keep me in a continual readineſs, by Faith and Repentance, for my laſt end: that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlaſting ſalvation, through Jeſus Chriſt my onely Saviour. In whoſe bleſſed name I beg theſe mercies at thy hands, and give unto thee thy

praiſe;

praiſe, and glory, in that prayer, which he hath ſanctified with his own lips, ſaying, *Our Father which art in Heaven*, &c.

### *Further Meditations, to ſtir us up to Prayer in the Morning.*

THink not any buſineſs, or haſt (though never ſo great) a ſufficient excuſe to omit Prayer in the morning, but meditate

1. That the greater thy buſineſs is, by ſo much the more need thou haſt to pray for God's good ſpeed and bleſſing thereon: ſeeing it is certain, that nothing can proſper without his bleſſing.

2. (*a*) That many a man, when he thought himſelf ſureſt, hath been ſooneſt croſſed; ſo mayeſt thou.

3. That many a man hath gone out of his door and never come in again. Many a man who roſe well and lively in the morning, hath been ſeen a dead man ere night. So may it befall thee. And if thou be ſo careful (before thou goeſt abroad) to drink, to fence thy body from all ill airs: how much more careful ſhouldeſt thou be to pray, to preſerve thy ſoul from evil temptations; (*b*)

4. That the time, ſpent in prayer, never hindreth, but furthereth and proſpereth a mans journey and buſineſs.

5. That in going abroad into the world, thou goeſt into a Forreſt, full of unknown dangers:



(*a*) *Quem dies vidit venientem ſuperbum, Hunc dies vidit fugientem latentem, Senec.* (*b*) *Neſcis quid veſper ſerus vehat. Varro.*

where thou shalt meet many bryars to tear thy good name; many snares to trap thy life; and many hunters to devour thy soul. It is a field of pleasant grass, but full of poisonous Serpents. Adventure not therefore to go naked among these bryars, till thou hast prayed Christ to cloath thee with his righteousness; nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; nor to walk bare-foot through this snaky field; till, having *thy feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home holier, thou mayest be sure not to return worser, than when thou wentest out of door.

Therefore, though thy hast be never so much, or thy business never so great; yet go not about it, nor out of thy doors, till thou hast at least used this or the like short prayer.

### *A brief Prayer for the Morning.*

O Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty: And deliver me from all those judgments, which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils;

perils and dangers of body and ſoul. And to this end I commend my ſelf, and all my actions, unto thy bleſſed protection and government: beſeeching thee, that whether I live or die, I may live and die to thy glory, and the ſalvation of my poor ſoul, which thou haſt bought with thy precious blood. Bleſs me therefore, O Lord, in my going out, and coming in; and grant that whatſoever I ſhall think, ſpeak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conſcience, when I ſhall come and appear before thee to give up my accounts. Grant this, O heavenly Father, for Jeſus Chriſt thy Son's ſake; in whoſe bleſſed name I give thee thy glory, and beg at thy hands all other graces, which thou ſeeſt to be needful for me this day, and ever, in that prayer which Chriſt himſelf hath taught me: ſaying,

*Our Father which art in Heaven*, &c.

## *Meditations, directing a Chriſtian how he may walk all the day with God, like Enoch.*

HAving thus begun, keep all the day after, as diligent a watch as thou canſt, over all thy thoughts, words, and actions, which thou mayeſt eaſily do, by craving the aſſiſtance of God's holy Spirit, and obſerving theſe few rules.

### *Firſt for thy thoughts.*

1. BE careful to ſuppreſs every ſin in the *firſt motion*, Eph. 4: 13. Mat. 5: 18, 19. Dash

*Babylons* children (whilſt they are young) againſt the ſtones, Pſal. 137: 9. Tread (betimes) the *Cockatrice egg*, Iſa. 59: 3. leſt it break out into a Serpent. Let ſin be to thy heart a ſtranger, not a home-dweller. Take heed of falling oft into the ſame ſin, 1 Sam. 14: 4. leſt the cuſtom of ſinning (*a*) take away the conſcience of ſin, and then ſhalt thou wax ſo impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it ſelf upon any imagination, which is either *unpoſſible* for thee to do, or *unprofitable*, if it be done. Prov. 6: 14. Zach. 8: 17. but rather think of the worlds *vanity*, to contemn it; of death, to expect it; of judgment, to avoid it; of hell, to eſcape it; and of Heaven, to deſire it.

3. Deſire not to fulfil thy mind in all things: but learn to deny thy ſelf thoſe deſires (though never ſo pleaſing to thy nature) which being attained, will draw either ſcandal on thy religion, or hatred on thy perſon. Conſider in every thing the end, before thou attempt the action.

4. Labour daily more and more to ſee thine own miſery, through unbelief, ſelf-love, and wilful breaches of God's Law: and the neceſſity of God's mercy, through the merits of Chriſt's Paſſion, to be ſuch: that if thou wert demanded, What is the vileſt creature upon earth, thy conſcience may anſwer, Mine own ſelf, by reaſon of my great ſins: And that, if on the other ſide thou wert asked, What thou eſteemeſt to be the moſt pre-

(*a*) *Qui conſcientiæ curam abjiciunt, nec homines reverentur, nec Deum.*

precious thing in the world? thy heart might answer, One drop of Christ's Blood to wash away my sins. And as thou tendereſt the ſalvation of thy ſoul, live not in any willful filthineſs. For true faith, and the purpoſe of ſinning, can never ſtand together.

5. Approve thy ſelf to be a true ſervant of Christ, not only in thy general Calling, as in the frequent uſe of the Word, and Sacraments: but alſo in thy particular, in making conſcience to eſchew every known ſin, and to obey God in every one of his Commandments: like Joſias, 1 Kings 12: 35. who *turned to God with all his heart, according to all the Law of Moſes*: *And Zachary and Elizabeth*, Luke 1: 16. *who walked in all the Commandements of God without reproof.* But if at any time through frailty, thou ſlippeſt into any ſin, lie not in it, but ſpeedily riſe out of it by unfained repentance, praying for pardon, till thy conſcience be pacified, thy hatred of ſin increaſed, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by true deſert; yet manage it wiſely, leſt it prove more dangerous than contempt. For, States deſire but to keep down whom they contemn for their unworthineſs: but to cut off, whom they envy for their greatneſs. He therefore is truly prudent, who (conſidering the premiſes) neither affecteth nor neglecteth popularity. But in any wiſe take heed of harbouring (*a*) a diſcontented mind,

(*a*) *Socrates in forum egreſſus, Quam multis ego* (*inquit*) *non egeo! Non eſt ergo pauper qui caret, ſed qui eget.*

mind, for it may work thee more wo than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou doest enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with (*a*) meaner, had they known their (*b*) great dangers: And therefore competency rather than eminency. And in all thy will, have ever an eye to God's will, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself! Whatsoever cross therefore thou hast to discontent thee, remember, that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of grace; nor any loss, to the loss of God's favour: and then the discontentment for outward means, shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember S. Paul's admonition, 1 Tim. 6:7,8,9. *We brought nothing into this world, and it is certain, that we can carry nothing out.* And having food and

(*a*) *Dimidium plus toto. Hesiod.* (*b*) *Feriunt summos fulmina montes. Horat. Tangunt magnos tristia fata deos. Ovid. Qui notus nimis omnibus, ignotus moritur sibi. Sen. Insania damnandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus. Vives.*

and raymeut, let us be therewith content: but they that will be rich, fall into tentation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise Agur, (a) *O Lord, give me neither poverty nor riches, feed me with food convenient for me; lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain,* Prov. 30: 8, 9.

7. Bestow no more thoughts upon worldly things, than thou needs must, for the discharge of thy place and the maintenance of thine estate: but still let thy care be greater for *heavenly* than earthly things; 1 Tim. 6: 8, 9. Gen. 18: 10. Col. 3: 1, 2. Phil. 3: 20. and be more grieved for *a dishonour done to God*, Josh. 7: 9. Psal. 139: 21, &c. than for any injury offered to thy self: But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his cross, he (b) *overcame* in the end. But thy good name in the mean while is wounded; bear that also with patience: for he that at the last day will give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doeſt thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to

(a) *Vivitur exiguo melius. Claud.* (b) *Nobile vincendi genus est patientia; vincet qui patitur: si vis vincere, disce pati. Optima injuria ultio, est oblivio; efficit enim ut inimicum curet, nec magis laedit, quam si facta non esset.*

to hear, that it throughly vexeth thee. But if thou canſt ſhew patience on earth, God will ſhew himſelf juſt from heaven: Pray for him; for if thou be a good man thy ſelf, thou canſt not but rejoyce, if thou ſhouldeſt ſee thy worſt enemy to become a good man too. But if he ſtill continueth in his malice, and increaſeth in his miſchief, give thou thy ſelf unto prayer, committing thy ſelf, and commending thy cauſe unto the righteous Judge of heaven and earth, ſaying with Jeremy; Jer. 11. 20. *Lord of hoſts, that judgeſt righteouſly, and trieſt the reins and the heart: vengeance is thine, and unto thee have I opened my cauſe.* In the mean while, wait (with David) on the Lord: *Be of good courage, and he ſhall comfort thine heart.*

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts: affect not the vain praiſes of men. The bleſſed Virgin was troubled when ſhe was truly praiſed of an Angel. They ſhall be praiſed of Angels in Heaven, who have eſchewed the praiſe of men on earth. Neither needeſt thou praiſe thy ſelf: deal but uprightly, others will do that for thee, Pſalm 69: 18. Be not thou curious to know other mens doings, but rather be careful that no man know any idle doings by thee. (*a*)

9. Eſteem no ſin little; for the curſe of God is due to the leaſt, and the leaſt would have damned thee, had not the Son of God died for thee. Bewail therefore the miſery of thine own eſtate: and as occaſion is miniſtred, mourn for the iniquity of the

(*a*) *Ne verbis quod ſcis oſtentes, ſed rebus te oſtende ſcire.*

the time, Ezek. 9 : 4. Pſal. 69 : 9, 10. Mark 3 : 5. pray to God to amend it, and be not thou one of them that make it worſe.

10. Laſtly, think often of the ſhortneſs of thy life, Pſal. 90: 9. & 19: 15. and certainty of death: and wish rather a good life than a long. For as one day of man's life is to be preferred before the longeſt age of a Stag, or Raven: ſo one day ſpent religiouſly, is to be higher valued, than a man's whole life, that is conſumed in prophaneneſs. (*a*)

Caſt over therefore once every day the number of thy days, by ſubtracting thoſe that are paſt, (as being vaniſhed like yeſter-nights dream) contracting them that are to come, (ſith the one half muſt be ſlept out, the reſt made uncomfortable by the troubles of the world, thine own ſickneſs, and the death of friends) counting only the preſent day thine, which ſpend, as if thou wert to ſpend no more. (*b*)

*Secondly, for thy words.*

1. REmember, that thou muſt anſwer for every *idle word*, Matth. 12 : 13. that in multiloquie the wiſeſt man ſhall over-ſhoot himſelf, Prov. 17 : & 10 : 19. Avoid therefore all tedious and idle talk, (*c*) whereof ſeldom ariſeth comfort, many

(*a*) *Heu fugiunt fraeno non remorante dies.* (*b*) *Non quamdiu, ſed quam bene Fuit, non vixit. Sen. Non refert quanto ſit vitae diuturnitas, ſed qualis ſit adminiſtratio. Tota vita dies unus, ut mirum ſit homines non exoriari iiſdem toties redeuntibus. Non poteſt praeſentem diem recte vivere is, qui ſe non eam, quaſi ultimam, victurum eſſe cogitat.* (*c*) *Dixiſſe ſaepe poenitet, tacuiſſe vero nunquam.*

many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilst thou kept it in: it is (*a*) anothers as soon as it is out. O the shame, when a man's own tongue shall be produced as witness to the confusion of his own face!

Let then thy words be few, but advised, forethink whether that which thou art to speak, be fit to be spoken: affirm no more, than what thou knowest to be true; and be rather silent than speak to an ill, or to no purpose, James 1: 19. (*b*)

2. Let thy heart and tongue ever go together in honesty and truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: *For he hateth a lyar*, 1 Pet 2: 1. Psal. 3: 2. and his father the Devil alike And if once (*c*) thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth; but if thou lovest truth, more credit will be given to thy word, than to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of *infirmity*, Prov. 6: 30. Acts 3: 17. 1 Tim. 1: 13. or against his will, and him who offendeth *maliciously*,

(*a*) *Nescit vox missa reverti. Quam periculosum illud, Lingua quo vovas? Nescit pœnitenda loqui, qui proferenda prius suo tradidit ex animo. Cass. l. 10. ep. 4. Jam. 1: 19.* (*b*) *Consultius est tacere quam ineptè loqui.* (*c*) *Si mendacem te noverit, nemo tibi credet, etiamsi affirmes verissima, Arist. Odi tanquam amaturus.*

*ciously*, Psal. 59 : 5. Psal. 10 : 1, 7. and of set purpose : let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poison : and let thy talk be *gracious*, Eph. 4 : 29. Psal. 12. Prov. 13 : 47. that he that hears thee, may grow better by thee : and be ever more earnest when thou(*a*) speakest of *Religion*, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error : rejoyce to find the truth, and magnifie it. Study therefore three things especially; to understand well, to say well, and to do well.

And when thou meetest with God's children, be sure to make some holy advantage by them: learn of them all the good that thou canst, and communicate with them all the good things that thou know'st.(*b*) The more good thou teachest others, the more God will still *minister* unto thee, Mark 4: 25, 26. 2 Kings 4: 2. For as the *gifts of men*, by much using, do perish and decrease; so the gifts of God, by much using, do the more grow and increase; like the *widows* pitcher of oyl, which the more she poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is told you, and that you tell not all that you *hear*, Eccles. 3 : 7. Luke 12. for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth,

(*a*) *Praestat alios reddere pios*, Psal 139 : 21. Psal. 69 : 9.

(*b*) *Si verum audias, silentio protinus reverere, illique tanquam divinae rei assurgito.*

truth, then censure. And as thou tendrest the reputation of an honest heart, never let malice or hatred make thee (*a*) to *reveal*, that which love and friendship bound thee a long time to conceal. But for fear of such afterclaps, observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that *truly* (*b*) *fears God*; such an one thou never needest to fear: for though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, and the fear of God will never suffer him to do thee any villany.

Secondly, do (*c*) nothing in the sight of a civil friend, for which thou canst not be safe, unless it be concealed; nor any thing, for which (if cause be offered) thou needest fear him, if he proves thine unjust enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than thy friend, to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause than true Religion; if ever that cause fail, the friendship falleth off: and the rather, because that, as God breeds among men, Truth, Peace, and Amity, that we should live to do one another good; so the Devil daily soweth falshood, Eph. 5: 4. Psal. 5: 4.

Psal

(*a*) *Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.* (*b*) *Vera amicitiæ tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.* (*c*) *Civilem amicum sic habeas, ut putes posse inimicum fieri. Quod tacere vis, prius ipse tacea. Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitiis, non hominibus gerendum.*

Pſal. 15. 3. *diſcord*, and enmity, to cauſe (if he can) the deareſt friends to devour one another.

6. (*a*) Make not a jeſt of another man's infirmity, remember thine own. Abhor the frothy wit of a filthy nature, whoſe brains having once conceived an old ſcoff, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather loſe his beſt friend, than his worſt jeſt. But if thou be diſpoſed to be merry, have a ſpecial care to three things:

Firſt, That thy mirth be not againſt Religion.

Secondly, That it be not againſt Charity, Phil. 4: 4.

Thirdly, That it be not againſt Chaſtity, and then be as merry as thou canſt, only in the Lord.

6. Rejoyce not at the fall of thine enemy, Prov. 24: 17. for thou knoweſt not what ſhall be the manner of thine own end. But be more (*b*) glad to ſee the worſt mans amendment, than his punishment. Hate no man, for fear leſt Chriſt loves him, who will not take it well, that thou ſhould'ſt hate whom he loveth. Chriſt loved thee, when thou waſt his enemy; by the merits therefore of his blood, he requireth thee, for his ſake to love thine enemy. Deny him, being a Chriſtian, if thou dareſt. He asketh but forgiveneſs for forgiveneſs: The forgiveneſs of an hundred pence, for the forgiveneſs

(*a*) *Irridere pium, nefas: impium, immane: hominem, inhumanum. Nemo videtur ſibi tam vilis, ut irrideri mereatur.*

(*b*) *Valentinianus Imp. Cum ſupplicio mortis quis afficiendus eſſe ajebat ſe malle ad vitam revocare: Crudelis animi eſt alienis mal gaudere, & non miſereri Communem naturam.*

giveneſs of ten thouſand talents: The threeſcore hundred thouſand crowns, for ten crowns. Petty forgiveneſs of man, for the infinite forgiveneſs of Almighty God. Though thou thinkeſt thine enemy unworthy to be forgiven, yet Chriſt is worthy to be obeyed, Rom. 5: 8, 10. Eph 2: 4. Mat. 28: 24.

7. When the glory of God, or good of thy neighbour doth require it; ſpeak the truth, and fear not the face of man. The frown of the Prince may ſometimes be the favour of God. Neither ſhall flattery ſtill hold in credit, nor truth alway continue in diſgrace. (*a*)

8. Ever think him a true friend, who tells thee ſecretly, and plainly of thy faults. He that ſeeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for fear. Miſerable is his caſe, who when he needs hath none to admonish him. Reprehenſion, be it juſt, be it unjuſt; come it from the mouth of a friend, or of a foe, it never doth a wiſe man harm (*b*, For if it be true, thou haſt warning to amend if it be falſe, thou haſt a caveat what to avoid. So every way it makes a wiſe man better, or warrier But if thou canſt not endure to be reprehended do thou nothing worthy of reprehenſion.

9. Speak not of God, but with fear and reverence, Deut. 28: 58. Rom. 9: 5. Eccleſ. 5: 1. Pſalm 19: 22. and is in his ſight and hearing. For ſeein

(*a*) *Nec mendacii utilitas eſt diuturna, nec veritatis damnum nocet* (*b*) *Reprehenſio ſemper vel meliores vel cautiores nos reddit Si reprehendi ſers aegre, reprehendenda ne feceris, Lev.* 19: 2.

seeing we are not worthy to use his holy Name in our mouths: much-lesse ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oathes, is an undoubted signe of a soul, that never truly feared God. (*a*) Pray therefore with David, when thou art to speak in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.* Psal. 141: 3.

10. Lastly, in praising, be discreet, 1 Pet. 5: 12. in saluting, courteous, Rom. 12: 10. (*b*) in *admonishing*, friendly; 1 Thes. 5: 26, 14. in *forgiving*, mercifull, 2 Thes. 3: 5. Lev. 19: 17. in *promising*, faithfull and bountifull, Psalm 15: 4. Ezech. 12: 15. in *recompensing*, good service, Deut. 15: 13, 14. making not the rewards of vertue, gifts of favour.

*Thirdly, for thy Actions.*

1. DO no evill, though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word, of the lawfulnesse thereof, and prayed for his blessing upon thy endeavour: and then do it in the name of God, with cheerfulnesse of heart,

H com-

(*a*) *Qui facile in feriis jurat, in jocis jurabit; qui in jocis, & in mendacio. Vives.* (*b*) *affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt praetermissa.*

committing the ſucceſſe unto him, in whoſe Power it is, to bleſſe with his grace what ſoever buſineſſe is intended to his glory. Pſ. 119: 101. 1 Cor. 7: 2. 1 Sam. 30: 8.

2. When thou art tempted to do any evill work, 1 Cor. 7: 5. remember that Satan is where his buſineſſe is. (a) Let not the child of God be the inſtrument of ſo baſe a ſlave: hate the work, if thou abhorreſt the author. Ask thy conſcience theſe two queſtions: *Would I have another to do this unto me*, Matth. 7: 12. *What ſhall I anſwer Chriſt in the day of my accounts, if contrary to my knowledge and conſcience, I ſhall do this wickedneſſe, and ſin againſt him?* Luke. 16: 2. 2 Cor. 6: 2, & 5, 10. And remember with Joſeph, that though no man ſeeth, yet God ſeeth all. Fly therefore (with Joſeph, Gen. 32: 9, 11, &c.) from all ſins as well thoſe which are ſecret in the ſight of GOD, as thoſe that are manifeſt in the eyes of men; For God, as he is juſt, without ſpeedy repentance, will bring thy ſecret ſins, as he did Davids *to the open light, before all Iſrael, and before the Sun*, 1 Sam. 12: 12. Be therefore as much afraid of ſecret ſins, as of open ſhame. Luke 17: 2 and 12: 2. And ſo avoid all in *general*, as that thou doeſt not allow to thy ſelf any one *particular*, or darling ſinne, which the *corruption* of thy nature could beſt agree withall: for the crafty Devil can hold a mans ſoul as faſt by one, as by many ſins, and faſter by that one which doth pleaſe thee, than by all thoſe which begin to be abominable unto thee. And as thou deſireſt to avoid

ſin

(a) *Imminet ſemper occaſioni ſuæ diabolus, Greg.*

ſin, ſo be careful to ſhun the occaſion. Prov. 5: 8, & 6, 7. (a)

3. In effecting good actions which are within the compaſſe of thy calling, diſtruſt not Gods providence, though thou ſee the means either wanting or weak. Eccl. 3: Jud. 7: 27. And if means do offer themſelves, be ſure that they be lawfull: and having gotten lawfull means, take heed that thou rely not more upon them, than upon God himſelf. Labour in a lawfull calling, is Gods ordinary means, by which he bleſſeth his children with outward things. Pray therefore for Gods bleſſing upon his own means. In earthly buſineſſe, bear an heavenly mind: do thou thy beſt endeavour, and commit the whole ſucceſſe to the *fore-ordaining Wiſedome* of Almighty God. Matth. 16: 26. Never think to thrive by thoſe means which God hath accurſed. That will not in the end prove gain, which is gotten with the loſſe of thy ſoul. In all therefore, both actions and means, endeavour with Paul Acts 24: 16. to have *alway a cleer conſcience towards God, and towards men.* (b)

*Look to your ſelves, what conſcience ye have.*
*For conſcience ſhall damne, & conſcience ſhall ſave.*

4. Love all good things for Gods ſake: but God for his own ſake. Pſalm. 118: 6, 7: Whileſt thou holdeſt God thy friend, thou needſt not fear who is thine Enemy: Rom. 8: 31. for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemie, unleſſe that firſt his



(a) *Omnis peccandi occaſio vitanda eſt, nam qui amat periculum, peribit in illo.* (b) *Hic murus aheneus eſto, nil conſcire ſibi, nullâ pallaſcere culpâ, Hor.*

ſin hath prevailed over him, and God hath left him to himſelf. He that would therefore be ſafe from the fear of his enemies, and live ſtill in the favour of his God, let him redeem the folly of the time paſt, with ſerious repentance, look to the time preſent with Religious diligence, and take heed to the time to come with carefull providence. Prov. 16:7. Gen. 32:4. &c. & 31: 7,20,42. Exod. 32: 25 Num. 14: 42,43. &c. Pſalm 27: 11, 12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodneſs, than for his greatneſs. And of whom ſoever thou haſt received a benefit, unto him (as God ſhall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every bleſſing received from God, as a pledge of his eternall love, and a ſpur to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall ſpiritual gifts. Not for externall goods, becauſe that as they came lately, ſo they will ſhortly be gone again: their loſſe therefore is the leſſe to be grieved at. Not for any internall gifts: for as God gave them, ſo will he likewiſe take them away, if (forgetting the Giver) thou ſhalt abuſe his gifts, to puff up thine heart with a pride of thine own worth, and contemne others, for whoſe good Almighty God beſtowed thoſe gifts upon thee. (a) Haſt thou any one vertue that moves thee to be ſelf conceited: thou haſt

(a) *Tu recte vivas, ſecurus eſto quod audis. Hor. Ep. and Quin. Nilyus: bonum nomen, reclamante conſcientia.*

haſt twenty vices that may better vilifie thee in thine own eyes.

Be the ſame in the ſight of God, who beholds thy heart, that thou ſeemeſt to be in the eyes of men, that ſee thy face. Content not thy ſelf with an outward good name, when thy Conſcience ſhall inwardly tell thee, it is undeſerved, and therefore none of thine. A deſerved good name for any thing but for godlineſſe, laſts little, and is leſſe worth. In all the holy Scriptures, I never read of an Hypocrites repentance: and no wonder, for whereas after ſin, converſion is left as a means to cure all other ſinners; what means remains to recover him, who hath converted converſion it ſelf into ſin? Wo therefore unto the Soul that is not, and yet ſtill ſeemeth religious.

7. Mark the fearfull ends of notorious evill men, to abhor their wicked actions, mark the life of the godly, that thou mayeſt imitate it, and his bleſſed end, that it may comfort thee. Num. 23: 10. Pſa. 37: 35, 36, 37. Obey thy betters, obſerve the wiſe, accompany the honeſt, and love the Religious. And ſeeing the corrupt nature of man is prone to Hypocriſie, beware that thou uſe not the Exerciſe of Religion, as matters of courſe and cuſtome, without care and conſcience, to grow more holy and devout thereby. Obſerve therefore, how by the continuall uſe of Gods means thou feeleſt thy ſpeciall *corruptions* weakned, and thy *ſanctification* more and more encreaſed: and make no more ſhew of holineſſe *outwardly* to the world, than thou haſt in the ſight of God *inwardly* in thine heart,

1 Cor. 2: 18. Isa. 58: 5, 6. Matth. 23: 27, 28. Psalm 51: 50.

8 Endeavour to rule those who live under thine authority, (*a*) rather by love than by fear: for to rule by love, is easie and safe; but tyranny is ever accompanied with care and (*b*) terror. Oppression will force the oppressed to take any advantage, to shake off the yoke, that they are not able to bear; neither will Gods Justice suffer the sway, that is grounded on tyranny, long to continue. Remember that though by *humane ordinance* 1 Pet. 2: 13. they serve thee; yet by a more peculiar right they are *Gods servants*, Lev. 25: 55. Phil. 5: 16. 1 Cor. 9: 5. Yea, now being Christians, not as thy servants, but above servants, *brethren, beloved in the Lord.* Rule therefore over (*c*) *Christians* (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice justly: For the due execution whereof:

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that

(*a*) *Ama & impera, Blanda vis latet imperio. Aus.* (*b*) *Qui terret, plus ille timet: fors illa Tyranno convenit, Claude instit. princip.* (*c*) *Si Pericles, quoties chlamydem domini induerat, apud se dicere consuerat: Attende Pericles, quod gestaturus es imperium in liberos Athenienses: Plut. in Apoph. Quanto magis tu, quotiet authoritatem exercitaturus es apud te ipsum dicere: Memento homo quod imperium geris in liberatos Christianos.*

that thou keep the other for the accuſed: for (a) he that decreeth for either part, before both be heard, the decree may be juſt, but himſelf is unjuſt.

Thirdly, in hearing both parties, encline not to the right hand of affection: nor to the left of hatred: as to believe arguments of perſwaſion for a friend, before arguments concluding for a foe.

Fourthly, (b) deny no Juſtice, which is *Régia menſura*, to the meaneſt Subject, but let the cauſe of the poor and needie, come in equall ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the high Hills of cunning advantage, powerfull combination, & violent proſecution; & on the other ſide, the low Valleyes of poverty, ſimplicity, & deſolation: prepare thy way [as God doth] to judgement by *raiſing Valleyes, & taking down Hills*, equalling in equality: Luk. 3: 4, 5. Iſai. 40: 3. that ſo thou mayeſt lay the foundation of thy ſentence upon an even ground. In matters of right and wrong, twixt party & party, let thy conſcience be carefull, rather *Jus dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; 2. Chro. 19: 10. than *Jus dare*, to make a Law of thine own, upon the authority of *Sic volo, ſic jubeo*, fearing that fearfull malediction: *Curſed be he that removeth his Neighbours Landmark* Deut. 27: 27. In trialls of life and death, let the Judge like *Elohim, in juſtice, remember mercy*; Abak. 3: 1. and ſo caſt the ſevere eye of Juſtice upon the fact,



(a) *Qui ſtatuit aliquid parte inaudita altera, aequum licet ſtatuerit, haud aequus fuit. Sen. in Med.* (b) *Judicious Sir Fr. Bacons Eſſaies of Judicature.*

as that they look with the pitiful eye of Mercy upon the Malefactor, wresting the favours of Law, to the favour of Life, where Grace promiseth amendment; but if Justice requireth that (*a*) one, rather than unity must perish, and that a rotten member must be cut off, to save the whole body from putrifying: (*b*) *fiat justitia.* But whilest thou art pronouncing the Sentence of Judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self: at what time thou mayest leave to thy friend this for thine Epitaph.

*Nuper eram Judex, jam Judicis ante Tribunal*
*Subsistens paveo, judicor ipse modo.*

Many (I know not upon what grounds) seem to be much agrieved with the Lawes of the Land: but wiser men may answer them with the Apostle, 1 Tim. 1: 2. *Nos scimus bonam esse Legem; modo Judex ea legitime utatur; we know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Judge, I say with Jehoshaphat: 1 King. 19: 11. *Be of courage, and do Justice, and the Lord will be with the good.*

10. Lastly, make not an *occupation* of any re-

(*a*) *Melius ut pereat unus, quam unitas.* (*b*) *ense recidendum, ne pars sincera trahatur.*

recreation, Prov. 24: 17. The longeſt uſe of pleaſure is but short: but the pains of pleaſure abuſed are eternall. Uſe therefore lawfull recreation, Phil. 4: 8. ſo far forth, as it makes thee the fitter in body and mind to do more cheerfully, the ſervice of God, and the duties of thy calling. Thy work is great, thy time is but short. (a) And he who will recompence every man according to his works, ſtandeth at the door. Rev. 22: 12. James 5: 9. Think how much work is behind, how ſlow thou haſt wrought in the time which is paſt; and what a reckoning thou ſhouldeſt make, if thy Maſter ſhould call thee this day to thine accounts: Be therefore carefull henceforth to make the moſt advantage of thy short time that remains, as a man would of an old Life that were neer expiring: and when thou art diſpoſed to recreate thy ſelf, remember how ſmall a time is allotted for thy life: and that therefore much of that is not to be conſumed in idleneſſe, ſports, playes, and toyish vanities; ſeeing the whole is but a short while, though it be all ſpent in doing the beſt good that thou canſt: for Man was not created for ſports, playes, and recreation; but *zealouſly* to ſerve God in *Religion* and *conſcionably* to ſerve his *Neighbour* in his *vocation*, and by both to aſcertain himſelf of eternall ſalvation. (b) Eſteem therefore the loſſe of time, one of the greateſt loſſes: Redeem it carefully, Epheſ. 5: 6. Luke 16: 2. Mark. 15: 11.



(a) *Vita brevis opuſque multum; operarii pigri & urget Pater familias, Rabb. Apophteg.* (b) *Nihil eſt aliud tempus quam vita, quam unuſquiſque tantum ſe vivere profitetur, quum vix nullius magis ſit prodigus quam temporis.*

& spend it wisely: that when that time cometh that thou mayest be no longer a Steward on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

### *Meditations for the Evening.*

*At evening, when thou preparest thy self to take thy rest, meditate on these few points.*

THat seeing thy dayes are numbred, Psa. 90: Job. 14: 5. there is one more of thy number spent: and thou art now the neerer to thy end by a day. (*a*)

1. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind, what sin thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy self for Both: If thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that (*b*) day lost, wherein thou hast not done some good.

2. If by frailtie or strong tentation thou shalt perceive that thou hast committed any grievous sin or fault: presume not to sleep, till thou have upon thy knees, made a particular reconciliation with

(*a*) *Vive Memor quam sis avi brevis, Hor.* (*b*) *Hem perdidi diem, 1. Vesp. Apophthez.*

with God in Chriſt for the ſame: both by confeſſing the fault; and by fervent praying for the pardon of the ſame. Thus making thy ſcore even with Chriſt every night, thou ſhalt have the leſſe to account for, when thou art to make thy finall reckoning, before his Majeſty in the Judgment Day.

3. If thou have faln out with any in the day, let not the Sun *go down in thine anger* that night. Eph. 4: 26. If thy conſcience tells thee that thou haſt wronged him, acknowledge thine offence, and (*a*) entreate him to forgive thee: If he have wronged thee, offer him *reconciliation*, and if he will not be *reconciled*, yet do thou from thy *heart* forgive *him*, Matth. 5:23. But in any caſe preſume not to be thine own revenger: For in ſo doing, thou doeſt God a double injury: Firſt in offering to take his Sword of Juſtice out of his hand, as though he were not juſt: having reſerved the execution of vengeance to himſelf. Secondly, in uſurping authority over his ſervant, without referring the cauſe to his hearing and cenſure, being his and thy Maſter. Beſides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy ſelf, thou wilt do it too lightly: if on thy Enemie, too heavily. It belongeth therefore to God to revenge: to thee to forgive.

And in teſtimony that thou haſt freely forgi-



(*a*) *Non turpe eſt veniam precari, turpe eſt Deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus Rom.* 12: 19. *Non eſt tibi jus in ſervum alienum, imo in conſervum tuum.*

ven him, (a) pray unto God for the forgiveneſſe of his fault, and the amendement of his life: and the next time that occaſion is offered, (and it lies in thy power) do him good, and rejoice in doing it: for he that doth good to his Enemies, ſhews himſelf the Child of God; and his reward is with God his Father. Mat. 5:39. Rom. 12.20.

4. (b) Uſe not ſleep as a means to ſatisfie the foggie laſineſſe of thy flesh: but as a medicine to refresh thy tyred ſenſes and members. Sufficient ſleep quickneth the mind, and reviveth the body: but immoderate ſleep dulleth the one, and fatneth the other.

5. Remember that many go to bed, and never riſe again, till they be wakened and raiſed up by the fearfull ſound of the laſt Trumpet. But he that ſleepeth and wakeneth with Prayer, ſleepeth and wakeneth with Chriſt. If therefore thou deſireſt to ſleep ſecurely, and ſafely, yeeld up thy ſelf into the hands of God, whileſt thou art waking: and ſo go to bed with a reverence of Gods Majeſty, and conſideration of thine own miſery, which thou mayeſt imprint in thy heart in ſome meaſure, by theſe means, and the like meditations.

Read a Chapter in the ſame order, as was preſcribed in the morning: and when thou haſt done, kneel down on both thy knees at thy bed ſide: or ſome other convenient place in thy Chamber, and lift-

(a) *Cui ſemel ignoveris, cura ut ille ſentiat bona fide id eſſe actum, & ſi quid in re illum juvare poteſ, experiatur te amicum, Vives.*
(b) *In vita tempus quod ſomno impenditur, non eſt vita. Vita enim vigilia eſt.*

lifting up thy heart, thine eyes, and hands, to thy Heavenly Father, in the name and meditation of his Holy Son Jesus: pray unto him, if thou have the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgiveneſse for them.

3. Requesting the assistance of his Holy spirit for amendment of life.

4. Giving thanks for benefits received, especially for thy preservation that day.

5. Praying for rest, and protection that night.

6. Remembring the state of the Church: the King, and the Royal Posterity, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy self and all thine, to his gracious custodie.

All which thou mayest do in these or the like words.

### *A prayer for the Evening.*

O Most gracious God, and loving Father, *who art about my bed, and knowest my down-lying, and mine uprising, and art neer to all that call upon thee in truth and sincerity.* Psal. 136: 23. Psalm. 45: 18. I a wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity*: Psalm 51. 9. Heb. 9: 6. *so that I am ashamed to lift up mine*

*eyes to Heaven, knowing how grievously I have sinned against heaven, and before thee,* Luke 15: 18. Dan. 9: 11. For, O Lord, I have transgressed all thy Commandements and righteous Laws, not only through negligence and infirmity, but oftentimes through willfull presumption, contrary to my knowledge; yea, contrary to the motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of redemption*, Ephes. 4: 30. Thou hast consecrated my soul and bodie, to be the Temple of the Holy Ghost: I wretched sinner have defiled both with all manner of pollution and uncleanesse. My eyes in taking pleasure to *behold vanitie*, Psal. 112: mine Eares in hearing impure and unchast speeches, my Tongue in leasing and evill speaking: my Hands are so full of impurity, that I am ashamed to lift them up unto thee: and my Feet have carried me after mine own wayes: Isai. 1: 19. Rom. 3: 15, 16. my Understanding and Reasoning, which are so quick in all earthly matters, are onely blind and stupid when I come to meditate or discourse of spirituall and heavenly things: my Memorie, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually:* Gen. 6: 5. And these my sins *are more in number than the hairs which grow upon mine head,* Psalm 40: 12. and they have grown over me like

a loth-

a lothsome leprosie, *that from the crown of the head, to the soal of the foot*, there remains no part which they have not infected Isai. 1: 6. They make me seem *vile in mine own eyes* 2 Sam. 5: 22. 1 John. 3: 20. how much more abominable must I then appear in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgements denounced against my sinnes, by the faithfull Preachers of thy Word, do not terrifie me to return unto thee by unfained Repentance for them. And if thou, Lord, shouldest but deal with me, according to thy Justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my Repentance: I humbly beseech thee, for the bitter Death, and bloody Passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming Fountain of the blood of Christ, which thou hast promised to open under the *New Testament*, to the penitent of the house of David: Zach. 13: 1. that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy Judgement-Seat, in the world which is to come. And for as much, O Lord, as thou knowest, *that it is not in Man to turn his own heart, unlesse thou dost first give him grace to convert*: Jer. 20: 23.

And

And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, (a) give me grace to do what thou commandest and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine Holy Spirit, which thou hast promised to give (to the worlds end) unto all thine Elect people: Matth. 28: 20. Job 16: 13. and let the same holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of the holy Ghost, 1 Cor. 3: 16, 17. to serve thee in *Righteousnesse and Holinesse, all the dayes of my life*: Luke 1: 74. That when (by the direction and assistance of thy Holy Spirit) I shall finish my course in this short & transitory life: Acts. 13: 1 may chearfully leave this world, and resigne my soul into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thy Heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing, 1 Tim. 4: 7. Psalm. 13: 5. Matth. 15: 34. 2 Tim. 4: 8.

In the mean while, O Father, I beseech thee, let thy holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy Word,

(a) *Da Domine, quod jubes, & jube quod vis; Aug.*

Word, and preſerve me, that I never ſwarve from the ſame, to Popery, nor any other error or falſe worship. And let thy Spirit open mine eyes more and more, to ſee *the wondrous things of thy Law*: Pſal. 119: 18. and open my lips, that my mouth may daily defend thy Truth, and ſet forth thy Praiſe. Pſal. 51: 15. Encreaſe in me thoſe good gifts, which of thy mercy thou haſt already beſtowed upon me, and give unto me a penitent ſpirit, a chaſt heart, a contented mind, pure affections, wiſe behaviour, and all other graces which thou ſeeſt to be neceſſary for me: to govern my heart in thy fear, & to guide all my life in thy favour: that, whether *I live or dye*, I may live and dye unto thee, who art my God and my Redeemer. Pſal. 19: 14.

And here (O Lord) according as I am bound, render unto thee from the Altar of my hnmbleſt heart, all poſſible thanks, for all thoſe bleſſings and benefits which ſo graciouſly and plentifully thou haſt beſtowed upon my ſoul and bodie, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Juſtification, Sanctification and Preſervation from my child hood untill this preſent day and houre, and for the firm hope which thou haſt given me of my Glorification. Likewiſe for my health, wealth, food, rayment, and proſperity: and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of bodie and ſoul, furniſhing me with all neceſſary good things, that I ſtand in need of. And as thou haſt ordained the day for man to travel

vell in, & the night for him to take his reſt; ſo I beſeech thee, ſanctifie unto me this nights reſt and ſleep, that I may enjoy the ſame, as thy ſweet bleſſing and benefit: That ſo this dull and wearied bodie of mine, being refreshed with moderate ſleep and reſt, may be the better enabled to walk before thee, doing all ſuch good works, as thou haſt appointed, when it ſhall pleaſe thee, by thy divine power, to waken me the next morning. And whileſt I ſleep, do thou, O Lord, *who art the Keeper of Iſrael, that never ſlumbreſt, nor ſleepeſt*, Pſalm 121: 5. watch over me in thy holy providence, to protect me from all dangers, ſo that neither the evil angels of Satan, nor any wicked enemy, may have any power to do me any harm or evill Rev. 12: 7. And to this end give a charge unto thy *Holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence & ſafetie, as thou haſt promiſed that they ſhould do about them that fear thy Name. Pſalm 34: 7. And knowing that thy Name is *a ſtrong Tower of defenſe unto all thoſe that truſt therein*, Prov. 18: 10. I here commend my ſelf (and all that do belong unto me) unto thy holy protection & cuſtodie. If it be thy bleſſed will to call for me in my ſleep, O Lord, for Chriſt his ſake, have mercie upon me, and receive my ſoul into thy Heavenly Kingdome. And if it be thy bleſſed pleaſure to adde more dayes unto my life, O Lord, adde more amendment unto my dayes: and wean my mind from the love of the world, and worldly vanities, and cauſe me more and more to ſettle my converſation on Heaven, & Heaven-

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ly things. And perfect daily in me that good work, which thou haſt begun, to the glory of thy name, and the ſalvation of my ſinful ſoul.

O Lord, I beſeech thee likewiſe, ſave and defend from all evill and danger, thy whole Church, the Kings Majeſty, our gracious Queen Mary, Prince Charles, the Ladie Marie, the Ladie Elizabeth and her Princely iſſue: keep them all in the ſinceritie of thy Truth, and proſper them in all grace and happineſſe. Bleſſe the Nobility, Miniſters, and Magiſtrates of theſe Churches and Kingdomes: each of them with thoſe graces, which are expedient for their place and calling. And be thou, O Lord, a confort & conſolation to all thy people, whom thou haſt thought meet to viſit with any kind of ſickneſſe croſſe or calamity. Haſten, O Father, the coming of our *Lord Jeſus Chriſt*, Rev. 6: 10, 11, 20. Make me ever mind full of my laſt end, and of the reckoning, that I am to make unto thee therein: and in the mean while, carefull, ſo to *follow Chriſt in the regeneration during this life*, Matth. 19: 28. as that with Chriſti I may have a portion in the *Reſurrection of the juſt*, when this mortall life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly beg and crave at thy hands, in the name and mediation of Jeſus Chriſt thy Son, and in that form of Prayer, which he himſelf hath taught me to ſay unto thee, *Our Father* &c.

*Another shorter Evening Prayer.*

O Eternall God and heavenly Father, if I were not taught and assured by the promises of thy Gospell, and the Examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall child*, Luke 22: 61, and 7: 47, & 18: 14, and 5: 20. and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, Psalm 103: 8. Matth 11: 28, who are heavyest laden with sin, at what *time soever* they return unto thee with penitent hearts, lamenting their sin, and imploring thy grace: Ezech. 18. 21, 22, &c. I should despaire for mine own sins, & be utterly discouraged, from presuming to come unto thy presence: considering the hardnesse of my heart, the *unrulinesse* of my affections, & the *uncleannesse* of my conversation, Deut. 17: 16. by means whereof, I have transgressed all thy Lawes, and deserved thy curse, Gal. 3: 10. which might cause my body to be smitten with some fearfull disease, my soul to languish with death of sin, my good name to be traduced with scandalous reproaches, & make mine estate liable to all manner of crosses and casualties. And I confesse, Lord, that thy mercy is the cause that I have not been *long ago confounded*, Lam. 3: 22. Mal. 3: 6. But, O my God as thy mercy onely stayed thy judgement from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercie of *Jesus Christ*, (*in whom onely thou art well pleased*) Col. 3: 12. Matth. 2: 17. that thou wilt not deal with me according to my deserts, but

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that thou wouldeſt freely and fully remit unto me all my ſins and tranſgreſſions: and that thou wouldeſt waſh them clean from me, with the vertue of that moſt precious blood, which thy Son Jeſus Chriſt hath ſhed for me, Pſal. 51: 7, and 38: 4. Hoſea 13: 5. Iſai. 1: 16, 18. Matt. 9: 12. 1 John 1: 7. For he alone is the Phyſician, and his blood onely is the medicine that can heal my ſickneſs. And he is the *true* brazen *Serpent* that can cure that poiſon, wherewith the *fiery Serpent* of my ſins have ſtung & poiſoned my ſick and wounded ſoul. And give me, I beſeech thee, thine holy Spirit, which may aſſure me of mine adoption, John 13: 14. and that may confirm my faith, Gal 4: 5, 6. encreaſe my *repentance*, enlighten my underſtanding, purifie my heart, rectifie my will and affection, and ſo *ſanctifie me throughout, that my whole body, ſoul and ſpirit may be kept unblameable, untill the glorious coming of my Lord Jeſus Chriſt*: 1 Theſ. 5: 23. And now, O Lord, I give thee hearty thanks and praiſe, for that thou haſt this day preſerved me from all harms and perils, notwithſtanding all my ſins and ill deſerts. And I beſeech thee likewiſe defend me this night from the *roaring Lion, which night and day ſeeketh to devour me.* 1 Pet. 5: 8. Watch thou, O Lord, over me this night, and keep me from his tentations and tyranny: and let thy mercy ſhield me from his unappeaſable rage and malice. And to this end I commend my ſelf into thy hand & protection, beſeeching thee, as my Lord and God, not to ſuffer Satan, nor any of his evill members, to have power to do

unto

unto me any hurt or violence this night Psal. 31. 5. And grant good Lord, that whether I sleep or wake, live or dye, I may sleep, wake, live, and dye, unto thee, and to the glory of thy Name, and the salvation of my soul. Lord blesse and defend all thy chosen people every where, Grant our King a long and happy reign over us. Blesse our gracious Qu. Mary, Prince Charles, Lady Mary, the Lady Elizabeth, and her Princely issue, together with all our Magistrates and Ministers, confort them who are in misery, need, or sickneſſe Good LORD, give me grace to be one of thoſe *wiſe Virgins*, Matth. 25: 2. which may have my heart prepared like a Lamp furnished with the oyl of Faith, and light of good Works, to meet the Lord Jesus, the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grand this, good Father, for Christ Jesus sake, my onely Saviour and mediatour, in whoſe blesſed Name, and in whoſe own words I call upon thee, as he hath taught me: *Our Father which art in Heaven*, &c.

Afterwards say:

*Thy grace, O Lord Jeſus Christ; thy love, O heavenly Father; thy comfort and conſolation, O holy and Bleſſed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then riſing up in a holy reverence meditate how thou art putting off thy clothes.

*Thin*

*Things to be meditated upon, as thou art putting off thy cloathes.*

1. THat the day is coming when thou muſt be as barely unſtript of all that thou haſt in the World, as thou art now of thy clothes: (*a*) thou haſt therefore here but the uſe of all things, as a Steward for a time, and that upon Accounts. Whileſt therefore thou art truſted with this Stewardship, be wiſe and faithfull. Luke 16: 3. Matt. 24: 2. Job. 17: 1.

2. When thou ſeeſt the bed, (*b*) let it put thee in mind of thy grave, which is now the bed of Chriſt: For Chriſt (by laying his holy body to reſt three dayes, and three nights in the grave Matth. 12: 40.) hath ſanctified, and (as it were) warmed it for the bodies of his Saints, to reſt and ſleep in, till for the morning of the Reſurrection: 1. Theſ. 4: 14. So that now, unto the faithfull, death is but a ſweet ſleep, and the grave but Chriſts bed, where their bodies reſt and *ſleep in peace*: untill the joyfull morning of the *Reſurrection ſhall dawn upon them.* Iſa. 57: 2. Iſa. 26: 20.

Let therefore thy bed-clothes repreſent unto thee the mould of the Earth, that ſhall cover thee: thy ſheets, thy winding ſheet: thy ſleep, thy death: thy waking, thy reſurrection. And being laid down in thy bed, when thou perceiveſt ſleep to approach: ſay, *I will lay me down and ſleep in peace, for thou Lord, onely makeſt me dwell in ſafety.* Pſalm. 4: 8.

Thus

(*a*) *Nudus in hunc mundum veni, nudus quoque abibo.* (*b*) *Ut ſomnus mortis, ſic lectus imago ſepulchri.*

Thus religiouſly opening every Morning thy heart, and ſhutting it up again every Evening, with the Word of God in prayer, as it were with a lock and key: and ſo beginning the day with Gods Worſhip, continuing it in his fear, and ending it in his favour, thou ſhalt be ſure to find the bleſſing of God upon all thy dayes labours and good endeavours: and at night thou mayeſt aſſure thy ſelf, thou ſhalt ſleep ſafely, and ſweetly in the arm of thy heavenly Fathers providence.

Thus far of the Piety, which every Chriſtian in private ought to practiſe every day. Now followeth that which he (being a Houſholder) muſt practiſe publikely with his Family.

*Meditations for houſhold Piety.*

1 IF thou be called to the government of a family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine own perſon: unleſſe thou cauſe all under thy charge to do the ſame with thee. For the performance of this duty, God was ſo well pleaſed with Abraham, that he would not hide from him his counſell. For (ſaith God Gen. 18: 17, 19.) *I know him that he will command his ſons, and his Houſhold after him that they keep the way of the Lord, to do righteouſneſſe and judgement, that the Lord may bring upon Abraham, that he hath ſpoken unto him.* And Abraham had 318 men ſervants, which were thus born and catechized in his Houſe; Gen. 14: 14 with whoſe help he reſcued alſo his nephew Lot from the captivitie of his enemies. And religiouſly-valiant Joſhua proteſteth before all the people

people, that if they all would fall away from the true worship of God, yet *that he and his House would serve the Lord.* Josh. 24: 25. And God himself gives a speciall charge to all Householders that they do instruct their Family in his Word, and train them up in his fear and service. *These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou tarriest in thine House, and as thou walkest by the way, and when thou lyest down; and when thou risest up,* &c. *Thou shalt fear the Lord thy God and serve him.* Deut. 6:6, 7. David according to this Law, had so ordered his family, *That no deceitfull person should dwell in his house, but such as would serve God, and walk in his way,* Psal. 100: 6. And Religious Hester, Hest. 4: 16. had taught her Maids to serve God in fasting and Prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection on those, whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First God will the rather blesse and prosper the labour and handwork of such godly-servants: For Laban perceived, *that God blessed him for Jacobs sake.* Gen. 30: 27. And Potiphar saw, that the *Lord made all that Joseph did, to prosper in his hand*: Gen. 39: 3. yea, when innocent Joseph was cast into Prison, *his Keeper saw, that whatsoever he did, the Lord made it to prosper,* Gen. 39: 22, 23. and therefore the Keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the

truliер a man doth ſerve God, the faithfuller he will ſerve thee.

2. If every Housholder were thus carefull, according to his duty, to bring up his Children and Family in the ſervice and fear of God, in his own houſe, then the houſe of God ſhould be better filled, and the Lords Table more frequented every Sabbath day; and the Paſtors publick Preaching and Labor would take more effect than it doth. The ſtreets of Towns and Cities would not abound with ſo many Drunkards, Swearers, Whoremongers, and prophane ſcorners of true Piety and Religion: Weſtminſter-Hall would not be ſo full of contentions, wrangling ſuits, and unchriſtian debates: and the Priſons would not be every Seſſions ſo full of Thieves, Robbers, Traitors, and Murtherers. But (alas) moſt Housholders make no other uſe of Servants, than they do of their Beaſts. Whilſt they may have their bodies to do their ſervice, they care not if their ſouls ſerve the Devil. Yet the common complaint is, that faithful and good ſervants are ſcarce to be found. True; but the reaſon is becauſe there are ſo many prophane and irreligious Maſters; for, the example and inſtruction of a godly and religious Maſter, will make a good and faithful Servant, as may witneſs the examples of Abraham, Joshua, David, Cornelius, &c. who had good Servants, becauſe they were religious Maſters, ſuch as were careful to make their Servants Gods ſervants.

It is the chief labour and care of moſt men, to raiſe, and to advance their houſe, yet if they riſe

up

up early, and lie down late, and eat the bread of carefulneſs, all will be but in vain, for *except the Lord build a houſe*, (that is, raiſe up a Family) *they labour in vain*, Pſal. 129: 12. For God hath ſealed this, as an irrevocable decree, that *he will pour his wrath upon the families that call not upon his Name*, Jer 10: 25. yea, *God will take the wicked, and pluck him out of his Tabernacle, and root him out of the Land*, &c. Pſal. 52. Yea, when his iniquities are full, he will make *the Land to ſpue out every Canaanite*, Gen. 15: 16. Religion then and the ſervice of God in a Family, is the beſt building, and ſureſt entailing of Houſe and Land, to a man and his poſterity: for the *righteous man ſhall inherit the land, and dwell therein for ever*, Pſal. 37: 29.

As therefore, if thou deſireſt to have the bleſſing of God upon thy ſelf, and upon thy Family, either before or after thine own private devotion, call every morning all thy Family to ſome convenient room; and firſt, either read thy ſelf unto them a chapter in the word of God, or cauſe it to be read diſtinctly by ſome other: If leaſure ſerve, thou mayeſt (a) admonish them of ſome remarkable good notes, and then kneeling down with them in reverent ſort, as is before deſcribed, pray with them in this manner.



(a) Origen would have the word expounded in Chriſtian houſes, Hom. 9. in Lev. Auguſtine ſaith, that which the Preacher is in the Pulpit, the ſame the Houſe-holder is in the Houſe.

*Morning Prayer for a Family.*

O Lord our God and heavenly Father, who art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight & presence, considering our manifold sins, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy laws and Commandements contrary to our knowledge and consciences, albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy onely begotten Son; and our Comforter, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickednesse, and unthankfulnesse have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life; and in the World to come, wrath, and everlasting condemnation? Yea, O Lord, in the obedience of thy Commandement, and in the confidence which we have in the unspeakable and endlesse mercy in thy Son, our Saviour Jesus Christ, we thy poor servants, appealing from the throne of Justice (where we are justly lost and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abounding sin:) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Jesus Christ, thine inno-

innocent Lamb, which he ſo abundantly ſhed, (to take away the ſins of the World) all our ſins, both originall and actuall, may be ſo cleanſed and waſhed from us, as that they may never be laid to our charge, nor ever have power to riſe up in Judgement againſt us. And we beſeech thee, good Father, for Chriſt his death and paſſions ſake, that thou wilt not ſuffer to fall upon us that fearfull curſe and vengeance, which thy Law hath threatned, and our ſins have juſtly deſerved. And for as much, O Lord, as we are taught by the Word, that Idolaters, Adulterers, Covetous men, Contentious perſons, Drunkards, Gluttons, and ſuch like inordinate livers, ſhall not inherit the Kingdome of God: powre the grace of thy Holy Spirit into our heart, whereby we may be enlightned to ſee the filthineſſe of our ſins, to abhor them: and may be more and more ſtirred up to live in newneſſe of life, & love of thy Majeſty, ſo that we may daily encreaſe in the obedience of thy Word, & in a conſcionable care of keeping thy Commandements.

And now, O Lord we render unto thee moſt hearty thanks, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in this life, and given us an aſſured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortall life is ended. Likewiſe we thank thee for our life, health, wealth, liberty, proſperity, and peace; eſpecially, O Lord, for the continuance of thy holy goſpel among us, and for ſparing us ſo long, and granting us ſo gracious a time of Repentance. Alſo we praiſe

thee, for all other thy mercies bestowed upon us more especially for preserving us this night past, from all dangers that might have befaln our Souls and Bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the temptations of the Devil, and grant us the custody of thy holy Angels, to defend and direct us in all our ways.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands, and almighty tuition. O Lord defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day, from falling into any gross sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty, by any rash or false oaths; or by any lewd or lying speeches: give unto us patient minds, pure and chast hearts, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may the better be inabled to serve thee in holiness and righteousness. And seeing that all mens labour, without thy blessing, is in vain, bless every one of us in our several places and callings: direct thou the work of our hands upon us, even prosper thou our hand-work (for except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things which thou, O Father, knowest to be needful for every one

one of us in our ſouls and bodies this day. And grant that we may ſo paſs through the pilgrimage of this ſhort life, that our hearts being not ſettled upon any tranſitory things, which we meet with in the way, our ſouls may every day be more and more raviſhed with the love of our home, and thine everlaſting kingdom.

Defend likewiſe, O Lord, thy Univerſal Church, and every particular member thereof: eſpecially we beſeech thee, to continue the peace and proſperity of theſe Churches, and Kingdoms wherein we live. Preſerve and defend from all evils and dangers our gracious King Charles, our Queen, together with the Princes Palatine of Rhene, and the Religious Princeſs Elizabeth their Mother. Multiply their days in bliſs and felicity; and afterwards crown them with everlaſting joy and glory. Bleſs all our Miniſters and Magiſtrates, with all graces needful for their places; and govern thou them, that they may govern us in peace and godlineſs: and of thy mercy, O Lord, comfort all our Brethren that are diſtreſſed, ſick, or any way comfortleſs; eſpecially thoſe who are afflicted either with an evil conſcience, becauſe they have ſinned againſt thy word; or for a good Conſcience, becauſe they will not ſin againſt thy truth: Make the firſt to know, that not one drop of the Blood of Chriſt was a drop of vengeance, but all drops of grace, powerful to procure pardon, upon repentance, for the greateſt ſins of the chiefeſt ſinner in the World. And for the other, let not, O Lord, thy long ſufferance either too much diſcourage them, or too much

encourage their enemies: but grant them patience in ſuffering, and a gracious and ſpeedy deliverance, which way may ſtand beſt with their comfort and thy glory.

Give every one of us grace, to be alwayes mindefull of his laſt end, and to be prepared with faith and repentance, as with a Wedding garment, againſt the time that thou ſhalt call for us out of this ſinfull World. And that in the mean while we may ſo, in all things and above all things, ſeek thy glory, that when this mortall life is ended, we may then be made partakers of immortality, and life eternall in thy moſt bleſſed and glorious Kingdome.

Theſe, and all other graces, which thou O Father, ſeeſt to be neceſſary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that abſolute form of prayer, which Chriſt himſelf hath taught us, ſaying: *Our Father which art in Heaven, &c.*

*After prayer, let every one of thy Houſhold (taking in the feare of God, ſuch a breakfaſt or refreshing, as is fit) depart: the children to School, the ſervants to their work; every one to his office; the Maſter and Miſtreſſe of the Family to their Callings, or to ſome honeſt exerciſe for recreation, as they think fit.*

### *The Practice of Piety at Meals, and the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy ſelf upon theſe Meditations, to work a deeper impreſſion in thy heart,

heart, of Gods fatherly providence and goodneſſe towards thee.

### *Meditations before Dinner and Supper.*

I MEditate that Hunger is like the ſickneſſe called a Wolfe: which if thou doeſt not feed, will devour thee, and eat thee up: and that meat & drink are but as Phyſick, or means which God hath ordained, to relieve and cure this naturall infirmitie, and neceſſity of man. (*a*) *Uſe therefore to eat and to drink, rather to ſuſtain and refresh the weakneſſe of Nature, than to ſatisfie the ſenſuality and delights of the flesh, Eat therefore to live, but live not to eat.* (*b*) A Skavenger, whoſe living is to empty, is to be preferred before him that liveth but to fill privies. *There is no ſervice ſo baſe, as for a man to be a ſlave to his belly.* The Apoſtle termeth ſuch, *Belly gods*; Phil. 3: 29. Therefore we may boldly term them as the Scriptures do other Idols, (*c*) *Gillulim*, Dungiegods, Hab. 2: 18, 19. 2 King. 17: 12. and as *no one action* (Gods ordinance excepted) *makes a man more to reſemble a Beaſt, than eating or drinking, ſo the abuſe of eating and drinking, to ſurfeiting, drunkenneſſe, and ſpewing, make a man more vile than a Beaſt.*

II. Meditate of the omnipotency of God, who made all theſe Creatures of *nothing*: Heb. 11: 3.



(*a*) *Hoc me docuiſti, ut quemadmodum medicamenta, ſic alimenta accipiam. Aug. lib.* 10. *conf.* (*b*) *Major ſum & ad majora genitus, quam ut mancipium ſim mei corporis, Seneca.* (*c*) Or Galal which ſignifieth mans dung, as Ezech. 4: 15. 17.

of his *Wisdom*, who feedeth so many *infinite creatures* through the universal world, maintaining all their lives, which he hath given them, Psalm 145: 15, 16. which surpasseth the wisdom of all the Angels in Heaven: and of his clemency and goodness in feeding also his very enemies, Mat. 5: 14, 45, &c. Acts 14: 17.

III. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy table, for thy nourishment: and how by these dead creatures he maintains thee in health and life.

IV. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodness, and mercy towards thee, as there are dishes of meat on thy Table (*a*) Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful back-biting, taunting, or slandering, Luke 9: 16. Mat. 14: 19. & 12: 36. Mark 6: 41. & 8: 6. Luke 24. John 6: 11. Mark 26: 30.

V. Meditate, *how that thy Master Jesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same.* And after his last Supper, we read that he sung a Psalm. For this was the Commandement of God, *When thou hast eaten and filled thy*

(*a*) *Hanc ob causam Gentiles mensas sacras & festa nominabant. Vides. S. Aug.* had written over his table, *Qui quis audit dictis absentem rodere famam, Hunc mensam vetitam noverit esse sibi. Pag. de [illegible]*

*thy self, thou shalt bless the Lord thy God*, &c. Deut. 8: 10. This was the practise of the Prophets: For, *people would not eat at their Feast, till Samuel came to bless their meat*, 1 Sam. 6: 13. And, saith Joel to Gods people, Joel 2: 26. *You shall eat and be satisfied, and praise the Name of the Lord your God.* This also was the practice of the Apostles. For St. Paul in the Ship, gave *thanks before meat*, Acts 27: 35. in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did: but be rather ashamed that thou hast so long neglected so Christian a duty. *And if the Son of God gave his Father such great thanks for a Dinner of Barley bread, and broiled fish, what thanks should such a sinful man as thou art, render unto God, for such variety of good and dainty cheer?* How many a good Christian would be glad to fill his belly with the morsels which thou refusest, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if *Pagan Idolaters* at their Feasts were accustomed to praise their false gods, Dan. 5: 4. what a shame is it for a Christian (at his Dinners and Suppers) not to *praise the true God, in whom we live, move, and have our being?* Acts 17: 28.

VI. Meditate, that thy body, which thou doeſt now ſo daintily feed, muſt be (thou knoweſt not how ſoon) meat for Worms? *When thou ſhalt ſay to corruption, Thou art my Father; and to the Worm, Thou art my Mother; and my Siſter.* Job. 17: 14.

VII. Meditate, how that many a *Mans Table is made his Snare*, Pſal. 69. 12. ſo that through his intemperancy and unthankfulneſſe, the meat which ſhould nourish his body, kills him with a ſurfeit. Gen, 3: 17. in ſo much, that more are killed with this ſnare, than with the Sword. And ſeeing that ſince the *Curſe*, the uſe (as of all creatures, ſo likewiſe) of meat and drink, is unto us *unclean*, 1 Tim. 4: 4, 5. till the ſame be ſanctified by the Word of God, and Prayer: 1 Sam. 9: 13. Luke 24: 30. and that *Man* liveth not by *Bread onely* Mat. 4: 4. but by the Word of Gods Ordinance, & his bleſſing, which is called the Staff of Bread. Lev. 26: 26. Ezech. 4: 16. 5: 16. Sit not therefore down to eat, before you pray, and riſe not before you give God thanks. Feed to ſuffice nature, yet riſe with an appetite, and remember thy poor Chriſtian brethren who ſuffer hunger, and want thoſe good things wherewith thou doeſt abound. 1 Cor. 10: 1. Rom. 14: 6. 1. Theſ. 5: 18. Eccl. 10: 17. Luke 21: 34. Nehe. 6: 10. Amos 6: 6.

Theſe things, or ſome of them premeditated; (if there be not a Samuel preſent 1 Sam. 9: 13.) lift up with all comely reverence thy heart, with thy hands and eyes, unto the great Creatour and

Feed-

Feeder of all Creatures, Matt. 14: 19. and before Meat pray unto him thus:

*Grace before meat.*

OMoſt gracious God, and loving Father, who feedeſt all Creatures living, which depend upon thy divine providence: we beſeech thee, ſanctifie theſe Creatures, which thou haſt ordained for us: give them vertue to nourish our bodies, in life and health: and give us grace to receive them ſoberly, and thankfully, as from thy hands: that ſo in the ſtrength of theſe and other thy bleſſings, we may walk in the uprightneſſe of our hearts, before thy face this day and all the dayes of our lives; through Jeſus Chriſt our Lord and only Saviour, Amen. Pſalm 104: 27. Joel 1: 10. Pſalm 147: 9. Job 39: 3. 1 Tim. 1: 5. 2 Kin. 19: 8.

*Or thus.*

MOſt gracious God, and mercifull Father; we beſeech thee ſanctifie theſe Creatures to our uſe: make them healthfull to our nourishment, and us thankfull for all thy bleſſings, through Chriſt our Lord and onely Saviour, *Amen.*

*Another Grace before meat.*

OEternal God, in whom we live, move, and have our being, we beſeech thee bleſſe unto thy Servants theſe Creatures, that in the ſtrength thereof we may live, to the ſetting forth of thy praiſe and glory: through Jeſus Chriſt our Lord and onely Saviour, *Amen.*

*After*

*After every meal, be carefull of thy self and Family, a* Job *was for himself and his Children,* Job 1:4 *lest that in the cheerfulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

BLesſed be thy holy Name, O Lord our God, for theſe thy good benefits, wherewith thou haſt ſo plentifully at this time refreshed our bodies: O Lord, vouchſafe likewiſe to feed our ſouls, with the ſpirituall food of thy holy Word and Spirit, unto life everlaſting. Lord defend and ſave thy whole Church: our gracious king Charles, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely iſſue: Forgive us our ſins, and unthankfulneſſe, paſſe by our manifold infirmities, make us all mindfull of our laſt end, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace and truth, in Jeſus Chriſt our Lord, and onely Saviour, Amen.

*Or thus:*

BLeſſed be thy holy Name, (O Lord) for theſe thy good benefits, wherewith thou haſt refreſhed us at this time, Lord forgive us all our ſins and frailties: ſave and defend thy whole Church, our King and royall poſterity, and grant us health, peace, and truth, in Chriſt our onely Saviour, Amen.

Or

*Or thus:*

WE give thee thanks (O Heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universall Church, the King, and his Royall Posterity; and grant us continuance of thy grace and mercy, in Christ our onely Saviour, Amen.

*The Practice of Piety at Evening.*

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family, read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a Psalme. But in singing of Psalmes, either after Supper, or at any other time, observe these Rules.

*Rules to be observed in singing of Psalmes.*

BEware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalmes, intermingled with prophane ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms* with *Davids Spirit*. Matth. 22:43.

3. Practise Saint Pauls rule: *I will sing with the Spirit, but I will sing with the understanding also.* 1 Cor 14: 15.

4. As you sing, uncover your heads, 1 Cor. 11:

4. and

4. And behave your ſelves in comely reverence, as in the ſight of God, ſinging to God, in Gods own Words; but be ſure that the matter makes more melody in your hearts, than the Muſick in your eares; Eph. 5: 19. Col. 3: 16. for the ſinging with grace in our hearts, is that which the Lord is delighted withall, according to that old Verſe:

*Non vox, ſed votum; non muſica chordula, ſed cor,*
*Non clamans, ſed amans, pſallit in aure Dei.*

'Tis not the voice, but vow;
Sound heart, not ſounding ſtring:
True zeale, not outward ſhew,
That in Gods ear doth ring.

5. Thou mayeſt, if thou think good, ſing all the Pſalms over in order: for all are moſt divine and comfortable. But if thou wilt chuſe ſome ſpeciall Pſalms, as more fit for ſome times, and purpoſes: and ſuch, as by the oft uſage, thy people may the eaſilier commit to memory:

*Then ſing:*

In the Morning, Pſalm 3, 5, 16, 22, 144.
In the Evening, Pſal. 4, 127, 141.
For mercy after a ſin committed, Pſal. 51, 103.
In ſickneſſe, or heavineſſe, Pſal. 6, 13, 88, 90, 91, 137, 146.
When thou art converted, Pſalm 30, 32.

On

On the Sabbath Day, Pſalm 19, 92, 95.
In time of joy, Pſal. 80, 98, 107, 133, 145.
Before Sermon, Pſal. 1, 12, 147. the 1 and 5. part of the 119.
After Sermon, any Pſalme, which concerneth the chief argument of the Sermon.
At the Communion, Pſalm 22, 23, 103, 111, 113.
For ſpirituall ſolace, Pſalm 15, 19, 25, 46, 67, 112, 116.
After wrong and diſgrace received, Pſal. 42, 69, 70, 140, 144.

*After the Pſalme, all kneeling down in reverent manner, as is before deſcribed, let the Father of the Family (or the chiefeſt in his abſence) pray thus:*

## *Evening Prayer for a Family.*

O Eternall God, and moſt gracious Father, we thine unworthy Servants, here aſſembled, do caſt down our ſelves at the foot-ſtool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word and deed, tranſgreſſed all thy holy Commandements, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſſe, diſtruſt, too much love of our ſelves, and the World; too little love of thee, and thy Kingdome, but empty and voide of faith, love, patience, and every ſpirituall grace.

If

If thou therefore shouldest but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects, that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for Jesus Christ thy dear Sons sake, *in whom only thou art well pleased*, Mat. 3: 17. and for the merits of that bitter death and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and natural corruptions, and that we may not be blinded in them through custom, as the reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us *feel the power of Christ's death*, killing sin in our *mortal bodies*, Rom. 6: 6. Phil. 3: 10. and the vertue of his Resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not

to

to be drowned in the ſtream of thoſe filthy vices and ſinful pleaſures of this time, wherewith thouſands are carried head-long to eternal deſtruction, but daily frame us more and more to the likeneſs of thy Son Jeſus Chriſt, that in righteouſneſs and true holineſs, we may ſo ſerve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thine appointed time, attain to the bleſſed reſurrection of the juſt, unto eternal life. In the mean while, O Lord, increaſe our faith in the ſweet promiſes of the Goſpel, and our repentance from dead works, the aſſurance of our hope in thy promiſes, our fear of thy name, the hatred of all our ſins, and our love unto thy children; eſpecially thoſe, whom we ſhall ſee to ſtand in need of our help and comfort: that ſo, by the fruits of piety, and a righteous life, we may be aſſured that thy holy Spirit doth dwell in us, and that we are thy children by grace and adoption. And grant us, good Father, the continuance of health, peace, maintenance and all other outward things, ſo far forth, as thy Divine wiſdom ſhall think meet and neceſſary for every one of us.

And here, O Lord, according to our bounden duty, we confeſs, that thou haſt been exceeding merciful unto us all, in things of this life: but infinitely more merciful in the things of a better life, and therefore we do here from our very ſouls, render unto thee all humble and hearty thanks, for all thy bleſſings and benefits beſtowed upon our ſouls and bodies, acknowledging thee to be

that

that *Father of lights, from whom we have received all these good and perfect gifts*; Jam. 1: 17. and unto thee alone for them, we ascribe to be due, all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgements (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins, which this day we have committed against thy Divine Majesty, and our Brethren: and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us, Psal. 78: 49, and all that belong unto us this night, from all danger of fire, robbery, terrours of evill angels, or any other fear or perill, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings:* Psalm. 91: 5. we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them from all evil. And whilest we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy Children, and give a charge to thy holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And

And we beſeech thee, O Lord, to be mercifull likewiſe to thy whole Church, and to continue the tranquillity of the Kingdomes, wherein we live, turning from us thoſe plagues which the crying ſins of this Nation do cry for.

Preſerve our Religious King Charles, from all dangers and conſpiracies; bleſſe our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely iſſue. bleſſe all our Magiſtrates and Miniſters, all that fear thee, and call upon thy Name, all our Chriſtian Brethren and Siſters, that ſuffer ſickneſſe, or any other affliction or miſery, eſpecially thoſe, who any where do ſuffer perſecution for the teſtimony of thy Holy Goſpel, grant them patience to bear thy croſſe, and deliverance, when and which way it ſhall ſeem beſt to thy Divine wiſdome. And Lord, ſuffer us never to forget our laſt end, and thoſe reckonings, which then we muſt render unto thee. In health and proſperity make us mindefull of ſickneſſe, and of the evill day that is behind, that theſe things may not overtake us as a *ſnare*, but that we may in good meaſure, like *wiſe virgins*, be found prepared for the coming of *Chriſt*, the ſweet *Bridegroom* of our ſouls. Luke 21: 35. Matt. 25: 3, &c. And now, O Lord, moſt holy and juſt, we confeſſe that there is no cauſe why thou (who art ſo much diſpleaſed with ſin) ſhouldeſt hear the Prayer of ſinners; but for his ſake onely who ſuffered for ſin, and ſinned not. Of the onely mediation therefore of thine eternall ſon Jeſus, our Lord and Saviour, we humbly beg

beg these, and all other graces, which thou knowest to be needfull for us: shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father*, &c.

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us, this night and for evermore*, Amen.

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the House-holders publicque Practice of Piety with his Family, every day. Now followeth his Practice of Piety with the Church, on the Sabbath Day.

## *Meditations of the true manner of practising Piety on the Sabbath Day.*

ALmighty God will have himself worshipped, not onely in a private manner, by private persons and Families, but also in a more publique sort, of all the godly, joined together in a visible Church: that by this means he may be known not onely to be God and Lord of every singular person: but also of the Creatures of the whole universall Word.

*Quest.* But why do not we Christians, under the New Test. keep the Sabbath on the same se-

vent

venth day, whereon it was kept under the Old Testament.

*I answer*, because that our Lord Jesus, who is the *Lord* of the *Sabbath*, Mat. 12:1. and whom the Law, Deut. 18:18, 19. it self commands us to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes; that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministerial keys, and power of binding and remitting sins, John 19:19,26. Acts 1:2,3. And so it is most probable he did in a solemn manner every first day of the week, (*a*) during the forty days he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and *spake unto them those things which appertain unto the Kingdom of God*, Acts 1:2,3. that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords Day; the bodily Sacrifices of Beasts, to the spiritual *Sacrifices of praise, prayer, and contrite hearts*; the Le-

(*a*) Cyril bids us note, that St. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicum esse, necesse est.* Cyr. in Johan. lib. 12. cap. 58.

Levitical Priesthood of the law, to the Christian Ministery of the Gospel: Heb. 7. 11. Ephes. 4: 8. the Jewish Temples and Synagogues, to Churches and Oratories: the Old Sacraments of Circumcision and Passeover, to Baptisme and the Lords Supper, &c. as may appear by the like phrase, Acts 19: 8. and Acts 28: 23. Col. 4. 11. pointing out the whole summe of Pauls Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty dayes instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes teaching his Disciples in Sion what they should preach, and how they should govern the Church under the Gospel, and seeing it is manifest, that within those forty dayes, *Christ* appointed what Ministers should teach, and how they should govern his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, he likewise ordained, on what day they should keep their Sabbath, and ordinarily do the works of their Ministery: especially seeing that under the Old Testament, God shewed himself as carefull, both by his Moral and Ceremonial Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the *Lord*, who hath times and seasons in his own *power*, appointed this first Day of the week: to be the very day wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day, they first began, and ever after

after continued the publick exerciſing of their Miniſtry, in the *preaching* of the Word, Acts 2: 1, 4. the *adminiſtration* of the Sacraments, Acts 2: 38, 41, 42. and the *looſing* of the ſin of penitent ſinners, Acts 2: 31, 39. Upon theſe and the like grounds, (*a*) *Athanaſius* plainly affirmeth, that the Sabbath-day was changed by the Lord himſelf.

As therefore our Communion is termed the Lords Supper, becauſe it was inſtituted of the Lord, for the remembrance of his death: ſo the Chriſtians Sabbath is called the *Lords Day*; Rev. 1: 10. becauſe it was ordained of the Lord, (*b*) for the memorial of his Reſurrection. And as the Name of the *Lord* honoureth the one, ſo doth it the other, 1 Cor. 11: 30. And as the Lord of the Sabbath, by his royal prerogatives, and tranſcendent authority, could; ſo he had alſo reaſon to change the holy Sabbath from the ſeventh day to this, whereon we keep it. For, as concerning that ſeventh day, which followed the ſix days, wherein God finiſhed the Creation: there was no ſuch preciſe inſtitution, or neceſſity of ſanctifying it perpetually, but ſuch, as by the ſame authority, or upon greater reaſon and occaſion, it might very well be changed and altered unto ſome other ſeventh day. For the Commandement doth not ſay, Remember to keep holy the ſeventh



(a) Athan. in frontiſpicio, hom. de ſem. (b) The Scripture of the New Teſtament gives not this honourable title to any thing, but only to the bleſſed Sabbath and holy Supper: For as he ſubſtituted the Lords Supper inſtead of the Paſſover, ſo did he the Lords Day in the Jewish Sabbaths room.

day, next following the sixth day of the creation, or this, or that seventh day, but indefinitely remember that thou keep holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours; or a day artificial, consisting of 12 hours, from Sun-rising to Sun-setting: and withall consider, the Sun standing still at noon in Joshuas time, the space of a whole day, Josh. 10: 12, 13. and the Sun going back ten degrees (viz. five hours, almost half an artificial day in Ezechias time, 2 Kings 20: 12. the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of diversity of Meridians, and the unequal rising and setting of the Sun, every day varieth, in some places a quarter, in some a half, in other a whole day: (*a*) Therefore the Jewish seventh day cannot precisely be kept at the same instant of time, every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, Mat. 12: 8. had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day, unto the seventh day, whereon Christians do keep the Sabbath.

1. Because, that by his Resurrection from the dead, there is wrought *a new spiritual Creation* of the world, Isa. 65: 17. Isa. 66: 22. Psal. 90: 3. with-

(*a*) *Christoph. Helvic. Hyst. tent. Theol. cum Judaica c. de Sab.*

without which all Sons of *Adam* had been turned to everlasting destruction, and all the works of first Creation had ministred no consolation unto us.

And in respect of this new spiritual Creation, the Scripture saith, 2 Cor. 5: 17. that *Old things are passed away, and all things are become new: new Creatures*, Gal. 6: 15. *new people*, 1 Pet. 2: 10. *new men*, Eph. 4: 24. *new knowledge*, Col. 1: 10. *new Testament*, Matth. 26: 28. *new Commandements*, John 12: 14. *new names*, Rev. 2: 17. *new way*, Heb. 10: 20. *new song*, Rev. 5: 9. *new garment, new wine, new vessels*. Luke 5: 36. *new Jerusalem*, Rev. 21. *new Heaven, and a new Earth*, 2 Pet. 3: 13. And therefore of necessity there must be instead of the old, a new Sabbath-day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament, Isa. 66: 22. Heb. 4: 9.

3. Because that on this day Christ rested from all his sufferings of his Passion, and finished the glorious work of our Redemption. If therefore the finishing of the work of the *first Creation*, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it *mine holy day*, Isa. 58: 13. much more doth the new Creation of that world, effected by the Resurrection of *Christ* (*whereby he mightily declared himself to be the Son of God*, Rom. 1: 4.) deserve a

Sabbath, for the perpetual commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords Day*, Rev. 1. 10. For, as the deliverance out of the captivity of Babylon, being greater, took away the name from the deliverance out of the *bondage of Egypt*, Jer. 23: 7, 8. so the day whereon Christ finished the Redemption of the world; did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the world. As therefore in the Creation, the first day wherein it was finished was consecrated for a Sabbath: so in the time of Redemption, the first-day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept, according to Gods moral Commandement. The Jews kept the last day of the week, beginning their *Sabbath* with the *Night, when God rested*, Gen. 2: 9. Lev. 23: 32. Nehem. 13: 19. but Christians honor the Lord better, on the first day of the week, beginning the Sabbath with the day, when the *Lord arose*, Matth. 28: 1. Acts 20: 7, 11. They kept their Sabbath in remembrance of the worlds Creation: but Christians celebrate it in memorial of the worlds *Redemption*: yea, the *Lords Day* being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God, by the glory consisting of *seven lamps*, *seven branches*, &c. Exod. 25: 31. put them in remembrance of the Creation, light, and Sabbaths rest; so

ſo under the New Teſtament, Chriſt the true light of the world, approacheth in the *midſt of the Lamps, and ſeven golden Candleſticks*, Rev. 1: 13. to put us in mind to honour our Redeemer, in the light of the Goſpel, of the Lords ſeventh day of reſt. And ſeeing the Redemption, both for might and mercy, ſo far exceedeth the Creation, it ſtood with great reaſon, that the greater works ſhould carry the honour of the day. Neither doth the honourable title of the Lords day diminiſh the glory of the Sabbath, but rather being added, augments the dignity thereof: as the name *Iſrael* added unto *Jacob*, made the Patriark more renowned, Gen. 32: 11.

The reaſon taken from the example of Gods reſting from the work of the Creation of the world, continued in force, till the Son of God ceaſed from the work of the Redemption of the world, and then the former gave place to the latter.

4 Becauſe it was foretold in the *Old Teſtament*, Pſalm 110: 3. that the *Sabbath* ſhould be kept (under the New Teſtament) on the *firſt day* of the week.

For firſt, in the 110. *Pſalm*, which is a Propheſie of *Chriſt*, and his Kingdom, it is plainly foretold, that there ſhould *be a ſolemn day of aſſembling, wherein all Chriſts people ſhould willingly come together in the beauty of holineſs.* In ſo much, that *no rain* (of peace) *ſhall be upon thoſe Families, that in that Feaſt will not go up to Jeruſalem* (the Church) *to worſhip the King, the Lord*

*of Hosts*, Zach. 13:27. Now on what day this holy *Feast* and *Assembly* should be kept, *David* sheweth plainly in Psalm 118. which was a Propheſie of *Christ*, as appears Mat. 21:41. Acts 4:11. Eph. 2:20. as also by the consent of all the *Jews*, as *Hierome witnesseth*: For, shewing, how *Christ* by his ignominious death should *be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection, should become the chief stone of the Corner*: he wisheth the *whole Church* to keep holy *that day*, whereupon *Christ* should effect this wonderful work: saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it*, Psalm 118:14. And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ*, Acts 2:36. Therefore the whole Church under the New Testament must celebrate the day of Christs Resurrection. *Rabbi Bechai* also saw by the fall of Adam on the sixth day, that on the same day (*a*) the Messias should finish the work of mans redemption. And alluding to the speech of Booz to Ruth, *sleep unto the morning*, that Messias should rest in his grave all their Sabbath day. And he gathereth from that speech, Gen. 1. on the first day, Let there be light; that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death: the Hebrew Author of the (*b*) Book, cal-

(*a*) Zohar upon Gen. fol. 21. H. Broughton. Require of Concent. pag. 50, 51. (*b*) Ex II. Wolphii chron. de Temp. lib. c. 2.

called *Sedar Olam* Rabba, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day the clouds of Gods Majesty first sate upon his people. Aaron and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day, wherein fire descended from Heaven. The first day of the world, of the year, of the months, of the weeks, &c. All shadowing that it should be the first and chief Holy-day of the New Testament. Saint (a) *Augustine* proveth by divers places, and reasons, out of the Holy Scripture, *that the Fathers, and all the holy Prophets under the Old Testament, did foresee, and know that our Lords day was shadowed by their eighth day of Circumcision.* And *that the Sabbath should be changed from the seventh day, to the eighth or first day of the Week.* And (b) *Fanius* out of *Cyprian* saith, that *Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead.* The Council *Foro Julienſe* affirms, that *Esay prothesied of the keeping of the Sabbath upon the first day of the week.* If this Mystery was so clearly seen by the Fathers, under the shadows of the *Old Testament*, 1 Cor. 4:4.



(a) *Aug. Epist. ad Januar. 119. c. 13.* (b) *Sacramentum hoc fuit diei illius octavi, quo dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cyprianus, lib. 3. ep. 10. litt. in Gen. 17.*

ſure the god of this world hath deeply blinded their minds, who cannot ſee the truth thereof, under the ſhining light of the Goſpel. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Teſtament.

V. According to their Lords mind and Commandement, and the direction of the Holy Ghoſt (which alway aſſiſted them in their Miniſterial Office) the Apoſtles, in all the Chriſtian Churches (which they planted) ordained, that the Chriſtians ſhould keep the holy Sabbath, upon that ſeventh day, which is the firſt day of the week, 1 Cor. 16: 1, 3 *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, ſo do ye alſo. Every firſt day of the week*, &c. *When ye come together in the Church* (*a*) (being the Lords day) *to eat the Lords Supper, to remember and ſhew the Lords death till he come*, &c. In which words, note,

I. That the Apoſtle ordained this day to be kept holy: therefore a Divine Inſtitution.

II. That that day is named the firſt day of the week: therefore not the Jewiſh ſeventh day, or any other.

III. Every firſt day of the week, which ſheweth a perpetuity.

IV. That

(*a*) The Syriack tranſlation hath, *Omnes congregamini, non ſicut inſtum eſt, in die Dominj noſtri, comeditis & bibitis.* The Arabian tranſlation alſo hath thus, *Non comeditis & bibitis prout diem Dominj noſtri decet* And Beza witneſſeth, that in an ancient Greek Copy, there is read, πλὴν κυριακῶν. The Lords Day added to every firſt, &c. 1 Cor. 11: 20, 25, 26.

IV. That it was ordained in the Churches of Galatia as well as of Corinth, and he settled one uniform order in all the *Churches of the Saints*, 1 Cor. 14:33. therefore it was universal.

V. That the exercises of this day, were (*b*) collections for the poor (which appears by Acts 2:42. and *Justin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spiritual.

VI. That he will have the collection (though necessary) removed, against his coming, lest it should hinder his preaching: but not their holy meeting on the Lords day, for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but *what he had received of the Lord.* In so much that he chargeth them, that *if any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord*, 1 Cor. 14:37. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Pro-



(*a*) As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 20:7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath.

phet, or have any grace of Gods Spirit in his heart, who, seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day, to be a Commandement of the Lord? The Jews confess this change of this Sabbath to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Judæos, Tit.* 12. They are therefore more blind and sottish than the Jews, who prophanely deny it.

At Troas likewise S. Paul, together with seven of the chief Evangelists of the Church, Acts 20: 4, 5, 6, &c. *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus,* and *Trophimus,* and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper.

And as it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach, but the *Disciples being come together to break bread upon the first day of the week,* that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the word, shewed, 1 Cor. 11:26. *Paul preached unto them,* &c. And that none kept those meetings but Christians, who only are called Disciples, Acts 11: 26. But at Philippi, whereas yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Jews and their Proselytes were wont to pray, and there preached unto them, Acts 16: 12, 13. So that it is as clear as the Sun, that it was the Christians.

ſtians uſual manner, to paſs over the Jewish ſeventh day, and to keep the Sabbath, and their holy meetings on the firſt day of the week. And why doth Saint John call this the Lords day, but becauſe it was a day known to be generally kept holy, to the honour of the Lord Jeſus (who roſe from death to life upon that day) throughout all the Churches which the Apoſtles planted? Which Saint John calleth the *Lords day*, Rev. 1 : 10. the farther to ſtir up Chriſtians to a thankful remembrance of their Redemption, by Chriſt's Reſurrection from the dead. (*a*) And with the day, the bleſſing of the Sabbath is likewiſe tranſlated to the Lords day, becauſe that all the ſanctification belonging to this new world, is in Chriſt; and from him envoyed to Chriſtians. And becauſe there cannot come a greater Authority, than that of *Chriſt and his Apoſtles*, Heb. 2 : 5. nor the like cauſe, as the *new Creation* of the world, Heb. 2 : 11. & 5 : 9. therefore the Sabbath can never be altered from this day, to any other, whilſt this world laſteth. Add hereunto, how the Scripture noteth, that in the firſt planting and ſettling of the Church, nothing was done but by the ſpecial order and direction of the Apoſtles, 1 Cor. 11 : 34. 1 Cor. 14 : 36, 37. Tit. 1 : 5. Acts 15 : 6, 24. And the Apoſtles did nothing but what they had warrant for from Chriſt, 1 Cor. 11 : 23.

To ſanctifie then the Sabbath on the ſeventh day, is not a ceremonial Law abrogated: but



(*a*) Mos Chriſtianus &c. It is the manner of Chriſtians to call it the Lords day, Bed. in Luc. [illegible]

the moral and perpetual Law of God perfected. So that the ſame perpetual Commandement, which bound the Jews to keep the Sabbath on that ſeventh day, to celebrate the worlds Creation, binds Chriſtians to ſolemnize the Sabbath on this ſeventh day, in memorial of the worlds Redemption: for the fourth Commandement being a moral Law, requireth a ſeventh day to be kept holy for ever. And the morality of this, as of the reſt of the Commandements, is more religiouſly to be kept of us under the Goſpel, than of the Jews under the Law, by how much we (in Baptiſm) have made a more ſpecial Covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curſe, and to aſſiſt us with his Spirit, to keep his Laws. And that this Commandement of the Sabbath (as well as the other nine) is moral and perpetual, may plainly appear by theſe reaſons.

*Ten reaſons demonſtrating the Commandement of the Sabbath to be Moral.*

1. BEcauſe all the reaſons of this Commandement are moral and perpetual: And God hath bound us to the obedience of this Commandement with more forcible reaſons, than to any of the reſt. Firſt, becauſe he did fore-ſee, that irreligious men would either more careleſly neglect, or more boldly break this Commandement, than any other. Secondly, becauſe that in the practice of this Commandement, the keeping of all the other conſiſteth; which makes God ſo often

often complain, that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider, how oft, and with what *zeal and protestation God requireth all* (that will be *his people*) to sanctifie the seventh day, Jer. 17: 22. Ezech. 20: 19, 20, 21, 24. Yea, how the *God of mercy mercilesly* punisheth the breach of this Commandement with cruel death, Ezech. 23: 38. Nehem. 9: 4. as though it were the sum of his whole honour and service.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandements, so he may do it without discredit of his reputation, or danger of mans Law. Therefore God placed this Commandement in the midst of the two Tables, because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all Religion, and good Discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of Religion, and the *Peace and Order*, which God will have to be kept in his Church? 1 Cor. 14: 33, 40. the Sabbath day is Gods market-day for the weeks provision, wherein he will have us to come unto him, and *buy of him without silver or money*, Esa. 55: 1, 2. the bread of Angels, and water of life, the wine of the Sacraments, and milk of the Word to feed our souls, tried Gold, to enrich our Faith: precious

eye-

eye-salve, to heal our spiritual blindness: and the *white Rayment* of Christs Righteousness, to cover our filthy nakedness, Rev. 3: 18. He is not far from true piety, who makes conscience to keep the Sabbath-day; but he who can dispence with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For, of this commandement may that speech of St James be verified, *He that faileth of one, is guilty of all*, James 2: 9. Seeing therefore, that God hath fenced this commandement with so many moral reasons, it is evident, that the commandement it self is moral.

2. Because it was commanded of God to Adam in his innocency: whilst (holding his happiness, not by Faith in Christs Merits, but by obedience to Gods Law) he needs no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an essential part of Gods worship, enjoyned unto man, when there was but one condition of all men. And if it was not necessary for our *first parents* to have a *Sabbath-day*, Gen. 2: 3. to serve God in their perfection, much more need their Posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it.

3. Because it is one of the Commandements which God spake with his own mouth, and twice *wrote with his own fingers in tables of stone*, to

to signifie their authority and perpetuity, Exod. 34: 1, &c. All that God wrote, were *moral and perpetual* commandements, and those are reckoned ten in number, Deut. 4: 13. If this were now but an abrogated ceremony, then there were but nine Commandements. The ceremonial that were to be abrogated by Christ, were written all by Moses, Deut. 4. 4. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no ceremonial Law was put: to shew that they should be the perpetual rules of the Church; yet such as none could perfectly fulfill and keep, but only Christ, 2 Kings 8: 9. Heb. 9: 3.

4. Because Christ professeth, *that he came not to destroy the moral Law*, Mat. 5: 17. and that the least of them should not be abrogated in his Kingdom of the New Testament. Insomuch, that *whosoever breaketh one of the least of these ten Commandements, and teacheth men so*, he should *be called the least in the Kingdom of Heaven*; that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expresly mentioned the keeping of a Sabbath among his Christians, at the destruction of Jerusalem about 42 years after his Resurrection. By which time, all the Mosaical Ceremonies (except eating of Blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches, Acts 15: 20, 21, 24, 28. And therefore Christ admonished his Disciples, *to pray that their*

*their flight be not in the winter, nor on the Sabbath day.* Mat. 24: 20. Not in the winter, for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: nor upon the Sabbath, because it should be more grievous to their hearts, to spend that day in toiling to save their lives which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath, on this day had been but ceremonial: it had been no grief to have fled on this day, no more than on any other day of the week. But in that Christ doth render so much this fear and grief of being driven to flie on the Sabbath day; and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a moral Commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath. S. John will tell you that it was on the *Lords* day, Apoc. 1: 10. if you will know on what day of the week that was, S. *Paul* will tell you, that it was on every *first day of the week*, 1 Cor. 16: 1.

As Christ admonished, so Christians pray, and, according to their prayers, God (a) (a little before the wars began) warned by an Oracle, all the Christi-

(a) *Euseb. hist. Eccles. l.* 3. *c.* 5. It is probable, that this Oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the Temple, mentioned by Josephus, *de bello Judaico, l.* 7. *c.* 18. Mat. 24: 36.

Christians in Jerusalem to depart thence and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon the City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day, in prophane and carnal sports, or servile labour; and seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremonial Law was enjoyned to the Jews only, and not the Gentiles: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state of all men; and therefore enjoyned to the Gentiles as well as to the Jews. So that all Magistrates and Housholders were commanded to *constrain all strangers*, Isa 56: 6. (as well as their own subjects, and family) to observe the holy Sabbath, as appears by the fourth Commandement, and practice of Nehemiah, Nehem. 13: 11, &c. All the ceremonies were a *partition-wall* to separate Jews and Gentiles, Ephes. 2: 14. But seeing the Gentiles are bound to keep this Commandement as well as the Jews, it is evident that it is no Jewish ceremony. And seeing the same authority is for the Sabbath, that is for marriage, a man.

man may as well say, that marriage is but a ceremonial Law, as the Sabbath. And remember that where Marriage is termed but once the Covenant of God, Prov. 2: 17. Mat. 19: 6, 8. because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuity: therefore not ceremonial.

6. The (*a*) corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good to sanctifie sincerely the Sabbath, Rom. 7: 14 sufficiently demonstrateth, that the Commandement of the Sabbath is Spiritual and Moral.

7. Because that as God by a *perpetual Decree* made the Sun, the Moon, and other Lights in the firmament of Heaven, not only to divide the *day from the night*, but also to be for (*b*) *Signs*, and for (*c*) *Seasons*, and for (*d*) *Days*, and for (*e*) *Years*, Gen. 1: 14. Job 9: 9. & 38: 31. Amos 5: 2. so he ordained in the *Church* on earth, the holy Sabbath to be not only the *appointed season*, for his solemn worship: but also the perpetual *rule and measure of time*: So that as seven days make a *week*, four *weeks* a *month*, twelve *months* a *year*: so (*f*) *seven years* make a *Sabbath of years*, seven *Sab-*

(*a*) *Natimur in vetitum, Horat.* (*b*) To distinguish 'twixt Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. (*c*) Moadim sig. Sacred times appointed for Gods holy Worship, having special significations and promises. (*d*) One of the seven days of the week from the other. (*e*) Solar Sabbataris & Jubile. Exod. 23: 11, 12. (*f*) Index Chr. Apud Ann. Mundi 1998.

*Sabbaths of years* a *Jubilee*, or 80 *Jubilees*, or 4000 years, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſm* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I here paſs over without admiration, how the Sacrament of *Circumciſion* continued in the Church 39 *Jubilees*, from Abraham, to whom it was firſt given, unto the *Baptiſm* of *Chriſt* in *Jordan*: which was juſt ſo many *Jubilees* (after *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moſes* began his Miniſtry in the 80 year of his age, Chriſt enters upon his office in the eighty Jubilee of the worlds age. Joſeph was thirty years old, when he began to rule over Egypt, Gen. 41:46. and the Levites began to ſerve in the Tabernacle at thirty years old: So Chriſt likewiſe, to anſwer theſe figures began his Miniſtry in the thirtieth Jubilee of Moſes; and when he began to be thirty years of age, Luke 3: 23. in the midſt of Daniels laſt week: and ſo continuing his Miniſtry on earth three years and a half) finiſhed our redemption, and Daniels period, by his innocent death upon the Croſs. The moſt of all the great Alterations, and ſtrange Accidents, which fell out in the Church, came to paſs either in a Sabbatical year, or in a year of Jubilee. For example,

The ſeventy (*a*) weeks of Daniel beginning the

(*a*) After Mr. Robert Pont his computation. Treatiſe of the laſt decaying age of the world, published Ann. Dom. 1600. Robert Pont. Treatiſe of the laſt age, p 17.

the first year of Cyrus, and the 3430 year of the world, contain so many years, as the world did weeks of years unto that time: and so many weeks of years as the world had lasted Jubilees. Daniels seventy weeks of years contained four hundred and 90 single years; the world before that time, 490 weeks or Sabbaths of years. Daniels period 70 weeks, the worlds seventy Jubilees: So that to comfort the Church for their seventy years captivity, which they had now according to *Jeremies* Prophesie, Jer. 25: 11, 12. endured in *Babylon*. Gabriel tells Daniel, that at the end of 70 *weeks* or *Sabbaths of years*, that is, 70 times 7 years, or 430 years, their eternal redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of Babylon. This period of Daniel, containing 70 Sabbaths, or ten Jubilees of years, began at the first liberty, granted the Jews by Cyrus, in the first year of his Reign over the Babylonians, mentioned *Hezek.* 1: 1. and ends justly at the time that Christ died upon the Cross: From the death of Christ, or the last end of Daniels weeks, to the seventy and one year of Christ, the world is measured by seven seals, Rev. 5: 1. or seven Sabbaths of years, making one compleat Jubilee. From the end of those Seals, the world is measured to her end by *seven trumpets*, Rev. 8: 2. & 9: 7. each containing 245 years (*a*) (as some conjecture) about 440 years. Hence, the truth will appear: Enoch the seventh from Adam; having lived so many

(a) Napier on the Revel. Proposition 6, 8, 9. and his resolution.

many years, as there are days in the year, 365, was translated of God in a Sabbatical year. Moses the seventh from Abraham, as another Enoch, is buried of God, (*a*) but born in a Sabbatical year of the world 2373, and in the 777 year since the flood after (*b*) Broughtons computation, is saved, as a new Noah in a reed Ark, and lived a Builder of the Church, so long as Noah was building the Ark, 120 years. The promise was made to Abraham in a Sabbatical year, being the 2023 of the world. The sixth year of Joshuah, being 2500 years from the Creation of the world, wherein the land was possessed, and divided among the Children of Israel, was a Sabbatical year, and the (*c*) 50 Jubilee from the Creation of the world. At this year Moses begins his Jubilee, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israelites by Joshuah; to the opening of the Kingdom of Heaven to all believers by Jesus. And so carrieth the Church of the Jews by a (*d*) joyful stream of Jubilees from the Type to the substance, from Canaan to Heaven, from Joshua to Jesus; for Christ at the end of Moses thirty Jubilees, and the beginning of the 50th. year of his age at his Baptism openeth Heaven,

(*a*) Pont of the last age of the world, pag. 12. Buchol. 2. Index Chr. (*b*) Broug. consent. A. M. 1430 Deut. 34. Pont. ibid. and Scaliger. Buchol. (*c*) Pont. pag. 21. Buchron. apud A.M. 500. (*d*) Jubilee some derive of Trumpets of Rams horns, wherewith the Jubilee was sounded, others from Juba, a stream, because they carry us to the path of Christ, the author of our eternal rest and joy, Isa. 61. Luke 4.

ven, and gives the cleareſt viſion of the bleſſed Trinity, that was ſeen ſince the world began. And by the ſilver trumpet of his Goſpel, proclaims, according to the Propheſie of Eſay, eternal redemption to all that repent, and believe in him.

And the year of our Saviour Chriſts birth, being the 3948 of the world, was at the end of a Sabbatical year; and the (*a*) 564 *Septenary* of the world. Moſes maketh the common age of all men, to be ten times ſeven, Pſalm 90. and every ſeventh year commonly produceth ſome notable (*b*) change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his mothers womb, on the ſeventh day of his conception, hath all his members finiſhed, and from that day groweth to the perfection of birth; which is always either the ninth, or ſeventh month. At ſeven years old, the child caſts his teeth, and receives new. And every ſeventh year after, there is ſome alteration or change in mans life, eſpecially at nine times ſeven, the *Climacterick* year, which by experience is found to have been fatal to many of thoſe learned (*c*) men, who have been the chiefeſt lights of the world. And if they eſcaped that year, yet moſt of

(*a*) Pont of the laſt decaying age of the world, p. 12, 13, 21.

(*b*) *Expertum eſt in pleriſque omnibus* 63; *annum cum periculo & clade aliqua venire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis, Agellius l.* 1. 15. *c.* 7. *Aug. in ep. ad Cajum nepotem exultat, ſe* χλιμακτῆρα *communem ſeniorum omnium* 63 *evaſiſſem Bodin de Repub. l.* 4 *c.* 2. (*c*) *Ariſtotle, Cicero, Bernard, Bocace, Eraſmus, Luther, Melanction, Sturmius,*

of them have departed this life in a *ſeptenary year*. Lamech died in the year of his life, 777. Methuſalem, the longeſt liver of the ſons of men, died when he began to enter his nine hundred and 70 year. Akraham died, when he had lived 25 times 7 years. Jacob when he had lived 21 times 7 years. So did Galen, ſo did Petrarch, who (as Bodin noteth) died on the ſame day of the year that he was born: So did the maiden Queen (*a*) Elizabeth, of bleſſed and never dying memory, who came into this world the Eve of the Nativity of the Bleſſed Virgin Mary, and went out of this world on the Eve of the Annunciation of the Virgin Mary. Hippocrates died in his 15 *ſeptenary*. *Hirone* and *Iſocrates*, in their 13. *Pliny*, *Bartolus*, and *Cæſar* in their 8 *ſeptenary*. And *Johannes de temporibus*, who lived 361 years, died in the 53 *ſeptenary* of his life. The like might be obſerved of innumerable others. And indeed, the whole life of a man is meaſured by the Sabbath: for how (*b*) many years ſoever a man liveth here, yet his life is but a life of ſeven days multiplied: ſo that in the number of 7 there is a myſtical perfection, which our underſtanding cannot attain unto.

All which Divine diſpoſition of admirable things, ſo oft by ſevens, call upon us to a continual meditation of the bleſſed Seventh-day Sab-

(*a*) She was, she is, what can there more be ſaid!
On earth the firſt, in heaven the ſecond Maid.

(*b*) *Climax vitæ virorum fere ſeptenariis, aut novenariis: Fœminarum vero ſenariis definitur, Bodin. de Repub. l. 4. c. 2.*

Sabbath, in knowing and worshipping God in this life: that ſo, from Sabbath to Sabbath, we may be tranſlated to the eternal glorious Sabbath of reſt and bliſs in the life to come.

By the conſideration whereof, any man that looketh into the holy hiſtory, may eaſily perceive, that the whole courſe of the world is drawn, and guided by a certain chain of Gods providence, diſpoſing all things in number, meaſure, (*b*) and weight: All times are therefore meaſured by the Sabbath; ſo that time and the Sabbath can never be ſeparated: And the *Angel* ſwears, Rev. 10:6. that this *meaſuring of time* ſhall continue, till that time ſhall be no more: And as the Sabbath had his firſt inſtitution in the *firſt Book* of the Scriptures, Gen. 2:3. ſo hath it his confirmation in the *laſt*, Rev. 1:10. and as this Book doth authorize this day, ſo this day graceth the Book; in that the matter thereof was revealed upon ſo holy a day, the Lords Revelation upon the Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath (Times Mete-rod) out of the Church: ſeeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the firmament) for the diſtinction of times.

8. Becauſe that the whole Church by an univerſal

(*a*) *H. Wolph. proem. Chro. Tempus eſt rerum mundanarum duratio extrinſecus obſervata, H Wolph. Chi. cap. 1. Tempus cum mundo cœpit, & una deſiturum eſt. ib. Si quid horum tota die per orbem frequentat Eccleſia. Nam hoc quin ita faciendum ſit diſputare, inſcientiſſimæ inſaniæ eſt. Aug. Epiſt. 118. ad Jan. Synod. Col, par. 9. cap. 9. Ignat. ad Magnes.*

8. Becauſe that the whole Church by an univerſall conſent, ever ſince the Apoſtles time, have ſtill held the commandement of the ſabbath, to be the morall and perpetuall Law of God, and the keeping of the ſabbath on the firſt day of the week, to be the inſtitution of Chriſt and his Apoſtles.

The Synode, called *Synodus Colonienſis*, ſaith, that the Lords Day hath been famous in the Church ever ſince the Apoſtles time. *Ignatius* Biſchop of *Antioch*, living in S. *Iohns* time, ſaith, *Let every one that loveth Chriſt, keep holy the Lords Day, renowned by his Reſurrection,* (a) *which is the Queen of dayes, in which death is overcome, and life is ſprung up in Chriſt.* *Iuſtin. Martyr*, who lived not long after him, ſheweth, how the Chriſtians kept their Sabbath on the Lords Day, as we do. (b) *Origen*, who lived about 180. years after Chriſt, ſhews the reaſon why the Sabbath is tranſlated to the Lords Day. (c) *Auguſtin* ſaith, That the Lords Day was declared unto the Church by the Refurrection of the Lord upon that day. *Et ex illo cœpit habere feſtivitatem ſuam*, and by Chriſt it was firſt ordained to be kept holy. And in another place (d), that the Apoſtles appointed the Lords Day to be kept with all religious ſolemnitie, becauſe that upon that Day our Redeemer roſe from the



(a) *Apolog.* 1. (b) *Origen. Homilia* 7 *ſuper Exod* 1. (c) *Epiſt. ad Jan.* 119. *c.* 13. & *ad Caſſul. Epiſt.* 86. *Auguſt. de temp. ſerm.* 251. (d) *Aug. de temp. ſerm.* 251. & 154. *Conc. Conſt. can.* 8. *Wolphius Chr. l* 1. *cap.* 10. *Muſſ. Bipont poſtil. Dom. Paſch, Matth.* 27. 52. *Godeman. Annal. Ann. Man.* 2515.

dead, which also is therefore called the Lords day, As therefore *David* said of the *citie of God*, Ps. 87: 3. so may I say of the Lords Day, *Glorious things are spoken of the Day of the Lord*: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawn out of darknesse. In it, the Law was given on mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh Day, when the seven Trumpets have blown, the cursed Jericho of this world shall fall, Josh. 6: 13. and our true Jesus shall give us the promised possession of the heavenly Canaan. Rev. 10: 7.

He that would see the uniform consent of Antiquitie, and practice of the Primitive Church in this point, let him read (*a*) *Eusebius* Ecclesiasticall history. *Lib.* 4 *c.* 23. *Tertullian lib. de Idololatria c.* 14. *Chrys. Serm.* 5. *de resurrectione. Constitut. Apost. lib.* 7. *cap.* 37. *Cyrill. in Iohan. lib.* 12. *cap.* 58. Of this Judgement are all the sound new writers. See Fox on the *Rev.* 1. 10. *Bucer. in Matth.* 12: 11. *Gualth. in Malach.* 3. *Hom.* 23. *Fulke* on the *Rhemists Test. Rev.* 1. 10. *Chem. Exam. Con. Trid par.* 4. *De diebus Festis*, *Wolph. Chronol. lib.* 2. *cap.* 1. (*b*) *Armin. Thes. in* 4 *precept,*

(*a*) *Anz. ad Cusul Ep.* 86 *ad Jan.* 119. *c.* 19. *Aug. Serm. tem.* 151. & 154. & *Con* 6. *Constant. can.* 8. (*b*) *Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. Junius prælect. in Gen.* 2 3.

*precept*, and innumerable others. Learned *Iunius* ſhall ſpeak for all: *Quamobrem cum Dies Dominicus*, &c. *Wherefore ſeeing the Lords Day is both by the fact of Chriſt*, (viz. *his Reſurrection, and often appearing to his Diſciples upon that day*,) *by the example and inſtitution of the Apoſtles, and by the continuall practice of the Ancient Church, and by the teſtimony of the Scripture, obſerved, and ſubſtituted into the place of the Iewiſh Sabbath*; inepte faciunt, *they do foolishly, who ſay that the obſervation of the Lords day is of tradition, and not from the Scripture, that by this meanes they might eſtabliſh the traditions of men.* And again. *The cauſe of this change is the reſurrection of Chriſt, and the benefit of the reſtoring of the Church by Chriſt, the remembrance of which benefit did ſucceed into the place of the memory of the creation.* Non humana traditione, ſed Chriſti ipſius obſervatione & inſtituto: *Not by the tradition of man, but by the obſervation and appointment of Chriſt, who both on the day of his reſurrection, and on every eighth day after, unto his aſcenſion into heaven, did appear unto his Diſciples, and came unto their aſſemblies.*

9. Becauſe that the Lord himſelf expoundeth the end of the Sabbath to be a (*a*) *ſigne* and document *for ever, betwixt him and his people, that he is Iehovah by whom they are ſanctified.* Exod. 31: 13, 14. &c. Eze. 20: 12. 20. Ezech. 46: 1, 2, 3, &c. Exod. 35: 2. & therefore muſt one of them be worſhipped: & upon the pain of



(*a*) *Armin. diſput. Theol. in precept. 4. Theſ. 14.*

death, chargeth his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What *God hath perpetually sanctified, let no man ever presume to make common or prophane.* Acts 10:15. Upon this ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God.* Isa. 58:13. And God himself calls it, his holy day. And upon the same ground likewise, the old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: So both *Levit.* 23:3, 37, 38, &c. and *Ezech.* 20:20. *Nehem* 9:14. the Sabbath is put for the *whole worship of God.* And our Saviour teacheth, *that we must worship the Lord God onely,* Matth. 4. and therefore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of Jeroboams greatest sins: That he ordained a feast *from the device of his own heart,* 1 *King.* 12:33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of *Lords,* as *Papists* do of Saints, *Hos.* 2:13. and saith, that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath, than they who are most superstitious observers of mens holy dayes. (a) The Church of *Rome* therefore commits grosse idolatry.

First

(a) Reade H. Wolphius *Chr. de Tem. lib.* 2. *cap.* 4. *p.* 118. & 7. *p.* 104. &c.

First, in taking upon her to ordain Sabbaths which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those holydayes to the honour of Creatures, which in effect is to make them sanctifying gods.

Thirdly, in tying to those dayes, Gods worship, prayers, fasting, and merits.

Fourthly, in exacting on these dayes of mens invention, a greater measure of solemnity and sanctification, than upon the Lords Day, which is Gods commandement: which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts, and onely retains a few holy dayes to the honour of God alone, and easing of servants, Deut. 5:14. though long custome forceth to use the old names, for civill distinction: As *Luke* used the prophane names of *Pastor* and *Pollux*, *Acts* 28:11. and Christians of *Fortunatus*, 1. Cor. 16:17. *Mercurius* Rom. 16:14. and *Iews of Mardocheus day*. 2 Mac. 15:37.

10. Lastly, the examples of Gods judgements on sabbath-breakers, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are willfull prophaners of the Lords Day.

The Lord, who is otherwise the God of mercy, commanded Moses, to stone to death the man who [of *a presumptuous minde*] would openly go to gather sticks on the Sabbath day, Num. 15:23. The fact was small. True: but his sin was the

greater, that (for ſo ſmall an occaſion) would preſume to break ſo great a commandement.

*Nicanor* offering to fight againſt the Jewes on the Sabbath Day, was ſlain himſelf, and 35000 of his men, 1 Mac. 8:27, 28.

(*a*) A husband-men grinding corn upon the Lords Day, had his meal burnt to aſhes.

Another carrying corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Alſo a certain Noble-man (prophaning the Sabbath uſually in hunting) had a child by his wife with a head like a dog, and with ears and chaps, crying like a hound.

A covetous Flax-wife at Kinſtat in France, *Anno* 1559. uſing with her maides to work at her trade on the Lords day, it ſeemed unto them, that fire iſſued out of the flax, but did no harm: the next Sabbath, it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the houſe, and ſo ſcorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unburnt. (*b*) On the 13 of Jan. *Ann. Dom.* 1582. being the Lords Day, the Scaffolds fell in Paris Garden, under the people, at a Bear-baiting, ſo that eight were ſuddenly ſlain, innumerable hurt and maimed.

(*a*) *Cant. Mag. del.* 12 *cap.* 6. *Diſp. de tempore. ſerm.* 1. 17. *Tho. Cant. l.* 2. *de apib. Timp. admir. vindict. div. Thea hiſt. Johar. Fin. l.* 3. *de Miraculis.* (*b*) *Stows Abridgment Anno* 1582. *Diſcite jam moniti Dominum non temnere Chriſtum.*

med. A warning to such, who take more pleasure on the Lords day to be in a Theater beholding carnall sports, than to be in the Church, serving God with the spirituall works of Piety.

Many fearefull examples of Gods judgements by fire, have in our dayes been shewed upon divers towns, where the prophanation of the Lords Day hath been openly countenanced.

*Stratfort* upon *Avon* was twice on the same day twelve-moneth (being the Lords day) almost consumed with fire: chiefly for prophaning the Lords Sabbaths; & for contemning his Word in the mouth of his faithfull Ministers.

*Teverton* in *Devonshire*; (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgement on the Town, for their horrible prophanation of the Lords Day, occasioned chiefly, by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in lesse then half an houre) consumed with a sudden and fearfull fire, the whole Town, except only the Church, the Court-house, & the Almes-houses, or a few poor peoples dwelling, where a man might have seen 400 dwelling houses all at once on fire, and above fiftie persons consumed with the flame. (*a*) And now again, since the former



(*a*) Whilest the Preachers cryed in the Church prophanesse, prophanesse, Gain would not suffer them to hear: therefore when they cryed fire, fire, in the streete, God would not suffer any to help.

edition of this book, on the first *August Anno* 1612. (14 years since the former fire) the whole Town was again fired, and consumed, except some thirtie houses of poor people, with the School-house, and Almes-houses. They are blind, who see not in this the anger of God. God grant them grace, when it is next built, to change their Market-day, and to remove all occasions of prophaning the Lords Day. Let other Towns remember the Tower of *Siloe*, *Luke* 13:4. and take warning by their neighbours chastisements; fear Gods threatnings, *Ierem.* 17:7. and beleeve Gods Prophets, if they will prosper, 1 Chron. 20: 20.

Many other examples of Gods judgements might be alleadged, but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we have proved, that the commandement of the Sabbath is Morall, and that the change of it from the Seventh, to the first day of the week, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Jews, were annexed, the rather to bind that people to the more carefull performance thereof; as to the first commandement, their deliverance from Egypt, shadowing their redemption from Hell;

Hell: to the fifth commandement, length of dayes in Canaan, typing eternall life in Heaven: to the sixt commandement, abstinence from blood and things strangled, figuring the care to abstain from all kinde of Murther; and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keep within the limits of the Law. Num. 25:38. So likewise to the fourth commandement were added some Ceremonies, which peculiarly belonged to the *Iews*, and no other people: as first, the *double Sacrifices* Num. 18:9, 10. appointed for them on the Sabbath Day, shadowing how God will be served on the sabbath, with greater obedience than on the week dayes. Secondly, the *rigid, and strict ceasing from making of Fire*, Exod. 35: 13. *dressing of meat*, Exod. 16:23. and all bodily labour, both *remembring* them of their full deliverance by Moses Deut. 5: 5. conduct from the fiery Furnace, and slavery of Egypt, upon *that day* (a) as also shadowing unto them the eternall redemption of their Souls from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jews, that Christ by his death, and resting on their sabbath, in the Grave, should bring them rest and ease, from the burthen and yoke of the Legal ceremonies, *which neither they nor*



(a) It was the Sabbath day, on wich Moses, & the children of Israel sang to God, when Pharaoh and his Hoste were drowned in the Sea. Exod. 15. See Trem. & Jun. notes on Deut. 5: 15. and on Exod. 12: 15.

*their Fathers were able to bear.* Acts 15: 10. Coloss. 2: 16, 17.

And howsoever in paradise before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an Argument of perfection: yet after the Fall, it became ceremoniall and subject to change in respect of the restauration by Christ, as Mans life before the fall, being immortall, became afterwards mortall: and nakednesse being an ornament before, became afterwards a shame: and Marriage became a type of the *Mysticall union* betwixt Christ and his *Church*, Ephes. 5. And to fulfill the Ceremonies (added for the Jews sake unto the Sabbath) Christ at his Death rested in the grave all the Jewish Sabbath Day; and by that rest, fulfilled all these ceremoniall necessaries. Now, as the ceasing of ceremonies annexed to the 1, 5, and 6. Commandements, and to Marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousnesse; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the commandement of the Sabbath; so that though the ceremonies be abolished, by the accesse of the Substance; & the shadow overshadowed by the Body; (which is Christ) yet the holy rest (which was commanded and kept, before either the Jews were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby all the posteri-

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tie of Adam are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their creator and redeemer; but in the substance of the fourth commandement, there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath, are three.

1. That of Paul to the Galatians, Gal. 4: 10. *Ye observe days, and moneths, and times, and years,* &c. But there the Apostle condemnes not the morall Sabbath (which we call the Lords Day, and which he himself ordained according to Christs commandement in the same churches of Galatia and Corinth 1 Cor 16: 1. and 14: 37. and kept himself in other churches, Acts 20: 7.) but he speaks of the Jewish dayes, and times, and years, and the keeping of the Sabbath on the seventh Day from the creation, which he tearmeth *shadows of things to come*, Col. 2: 17. abolished now by Christ the body; and in the Law are called Sabbaths, but distinguished from the morall sabbath. Levit 23: 37, 38.

2. That of Paul to the Colossians: *Let no man therefore comdemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the sabbath dayes.* Col. 2: 16 But here the Apostle meaneth the Jewish ceremoniall sabbaths, not the Christian Lords Day, as before.

3. That of the same Apostle to the Romanes, *This man esteemeth one day above another day; another counteth every day alike, &c.* Rom. 14: 15.

But S. Paul makes no ſuch account: for the queſtion there is not between Jews and Gentiles, but between the ſtronger and weaker Chriſtians; Rom. 15:1. The ſtronger eſteemed one day above another, as appears in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day. And therefore Paul ſaith here, that he that obſerved this Day, obſerved it unto the Lord. The obſervation whereof, becauſe of the change of the Jewiſh ſeventh day, ſome weak Chriſtians (as many now-adayes) thought not ſo neceſſary: ſo that if men (becauſe the Jewiſh day is abrogated) will not honour and keep holy the Lords Day, but count it like other dayes: it is an argument (ſaith the Apoſtle) of their weakneſſe, whoſe infirmity muſt be born, till they have time to be further inſtructed and perſwaded. Other objections are frivolous, and not worth the anſwering.

*The true manner of keeping holy the Lords Day.*

NOw the ſanctifying of the Sabbath conſiſts in two things. Firſt, in reſting from all ſervile and common buſineſſe, pertaining to our naturall life. Secondly, in conſecrating that reſt wholly to the ſervice of God, and the uſe of thoſe holy means, which belong to our ſpirituall life.

*For the firſt.*

1. The ſervile and common works, from which we are to ceaſe, are generally all civill works from the leaſt to the greateſt.

*More.*

*More particularly.*

First, from all the workes of our calling, though it were *reaping in the time of harvest.* Exod. 31:20, 30. Exod. 31:13, 14, 15. &c. Exod. 34:21.

Secondly, from carrying burthens, as Carriers do: or tidings abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of traveling or labouring with them should be cut off from man. GOD gives them that Day a rest, and he that without necessity, deprives them of their rest on the Lords Day, the *groanes* of the poor tyred beasts, shall, in the day of the Lord, rise up in *Iudgment* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezebels*, doing the devils work upon Gods Day. Nehe. 13:39. Jer. 17:21, 22, 27. Deut. 5:14. Rom. 8:22. Deut. 24:4. 1 Cor. 9:9.

Thirdly, from keeping of Faires or Markets, Nehe. 10:15, 16, 17. which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to do thy work; that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day,

day, ſhall never be bleſſed of the Lord: but it will prove like Achans gold, which being got contrary to the Lords commandement, brought the fire of Gods curſe upon all the reſt which he had lawfully gotten. And if Chriſt ſcourged them out as theeves, who bought and ſold in his Temple, (which was but a ceremony ſhortly to be abrogated: is it to be thought, that he will ever ſuffer thoſe to eſcape unpuniſhed, who (contrary to his commandement) buy and ſell on the Sabbath Day, which is his perpetuall Law? Chriſt calleth ſuch ſacrilegious Theeves; and as well may they ſteal the communion cup from the Lords Table, as ſteal from God the chiefeſt part of the Lords Day, to conſume it in their own luſts. Such ſhall one day find the Judgements of God heavier than the opinions of man.

Fifthly, from al recreations, and ſports, which at other times are lawfull: Iſa. 58: 13, 14. for if lawfull works be forbidden on this day, much more lawfull ſports, which do more ſteal away our affection from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto any man (that *delighteth* in the Lord, Pſa. 37. any greater *delight or recreation*, than the ſanctifying of the Lords Day. For can there be any greater joy for a perſon condemned, than to come to his Princes houſe to have his pardon ſealed? For one that is deadly ſick, to come to a Phyſician that can cure him? Or for a prodigall child, that fed on husks with the Swine, to be admitted to eat the Bread of Life

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at his Fathers Table: Or for him who fears for ſin the tidings of death, to come to hear from God the aſſurance of eternall life? If thou wilt allow thy ſelf, or thy ſervant recreation; allow it in the ſix dayes which are thine: not on the Lords Day, which is neither thine nor theirs. No bodily recreation therefore is to be uſed on this day: but ſo far as it may help the ſoul to do more cheerfully the *ſervice of the Lord.* Epheſ 5:18, 19.

Sixthly, from *groſſe feeding, liberall drinking* of wine, too ſtrong drink, which may make us either drowzy, or unapt to ſerve God with our hearts and minds Rom 2:11 Deut. 28:47.

Seventhly, from all talking about worldly things, Iſa. 58:15. which hindereth the Sanctifying of the *Sabbath*, *more* than working, ſeeing one may work alone, but cannot talk but with others.

He that keeps the ſabbath onely by reſting from his ordinary work, keeps it but as a Beaſt. But reſt on this day, is ſo far commanded to Chriſtians, as it is an help to ſanctification: and labour ſo far forbidden as it is an impediment to the outward and inward worſhip of God.

If then thoſe recreations, which are lawfull at other times, are on the ſabbath not allowed, much more thoſe that are altogether at all times unlawfull. Who without mourning can indure to ſee Chriſtans keep the Lords Day, as if they celebrated a feaſt rather to Bacchus, then to the honour of the Lord Jeſus, the Saviour and Redeemer of the World? For having ſerved God

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but an houre in outward ſhew, they ſpend the reſt of the Lords Day, in *ſitting down to eat and drink, and riſe up to play*; 1 Cor. 10: 7. Firſt, baſting their bellies with eating and drinking, and then feeding their luſts with *playing and dancing*. Exod. 31: 7, 18, 19. Againſt which prophanation, all holy Divines, both old and new, have in their times moſt bitterly inveighed. In ſo much, that Auguſtin affirmeth, that *it was better to plough than to dance upon the Sabbath Day*.

Now in the Name of Almighty God (who reſted, having created Heaven and Earth:) and of his eternall Son Ieſus, and Redeemer of his Church, who ſhall ſhortly come, on the dreadfull day of Doom, to judge all men according to the obedience which they have ſhewed to his commandements; Acts 17: 31. Rom. 2: 12. &c. 2 Theſ. 1: 8. &c. I require thee who readeſt theſe words, as thou wilt anſwer before the face of Chriſt, and all his holy Angels at that day, that thou better weigh and conſider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Cheſteplaying, Bowling, Shooting, Bear-baiting, Carowſing, Tipling, and ſuch other fooleries of Robin-hood, Moricedances, Wakes, and May-games, be exerciſes that God will bleſſe and allow on the Sabbath Day. And ſeeing that no action ought to be done that day, but ſuch as whereby we either bleſſe God, or look to receive a bleſſing from God: how dareſt thou do thoſe things on that bleſſed day, on which thou dareſt not to pray to God to beſtow a bleſſing on

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it to thy uſe? Hear this, and tremble at this, O prophane youth of prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in ſix, every hour in every day, every minute in every hour, ſo taſted the ſweet mercy of thy God in Chriſt, without which thou hadſt periſhed every moment! Yet canſt not find in thy corrupt and irreligious heart, to ſpend in thy Maſters ſervice that one day of the week, which he had reſerved for his own praiſe and worſhip: Let men, in defence of their prophaneneſs, obiect what they will, and anſwer what the devill puts in their mouthes; yet I would wiſh them to remember, that ſeeing it is an ancient tradition in the Church, that the Lords *ſecond comming* ſhall be upon the *Lords Day* (*a*) how little joy they ſhould have, to be overtaken in thoſe carnall ſports, to pleaſe themſelves: when their Maſter ſhould find them in ſpirituall Exerciſes, ſerving him. The prophaneſt wretch would then wiſh rather to be taken kneeling at prayers in the Church, then ſkipping like a Goat in a dance. If this cannot move, yet I would wiſh our impure Gallants to remember, that whileſt they thus dance on the Lords Day, (contrary to the Lords commandement) they do but dance about the pits brink? and they know not which of them ſhall firſt fall therein. Whereinto being once falln, without repentance, no greatneſſe can exempt them from the vengeance of that great GOD, whoſe commandement (contrary

(*a*) *Lactan. l. 7. c. 2.*

(contrary to their knowledge and conſcience) they do thus preſumtuouſly tranſgreſſe. If then Gods commandements cannot deterre thee, nor Gods Word adviſe thee: I ſay no more, but what S. John ſaid before me, Rev. 12: 11. *He which is filthy, let him be filthy ſtill.* (a)

*For the ſecond.*

2. The conſecration of the ſabbaths reſt conſiſts in performing three ſorts of duties: Firſt, before; Secondly, at; Thirdly, after the Publike exerciſes of the Church.

The duties to be performed before the publike exerciſes, are;

I. To give over working betimes on the Eve, that thy body may be the more refreſhed, and thy mind the better fitted to ſanctifie the Sabbath on the next day For want of this preparation, thy ſelf and thy ſervants being tyred with labour, and watching the night before, are ſo heavy, that when you ſhould be ſerving God, and *hearing what his ſpirit ſaith unto his Church*, Rev. 2: & 3. for your ſouls inſtruction: you cannot hold up your heads for ſleeping: to the diſhonour of God, the offence of the Church, and the ſhame of your ſelves: therefore the Lord commands us not onely to keep Holy; but alſo to remember aforehand the ſabbath day, to keep it holy, by preparing our hearts, and removing all buſineſſe that might hinder us *to conſecrate it as a glorious Day unto the Lord.* Iſa. 56: 2, &c. & 58: 13, &c. Therefore whereas

(a) This was the laſt and heavieſt curſe that S. John wiſhed ſpiritual Babylon.

whereas the Lord in other commandements, doth but either bid or forbid: he doth both in this commandement, and that with a ſpecial *memorandum*; As if a Maſter ſhould charge his ſervant to look well unto ten things of great truſt; but to have a more ſpecial care to remember one of theſe ten for divers weightie reaſons, ſhould not a faithfull ſervant that loves his Maſter, ſhew more ſpeciall care unto that thing above all other buſineſſes?

Thus Moſes taught the people overnight to remember the Sabbaths, Exod. 16: 23, &c. and it was an holy cuſtome among our fore-fathers, when at the ringing to Prayer on the eve before, the Husbandman would give over his labour in the Field: and the Trades-man his work in the Shop, and go to Evening Prayer in the Church, to prepare their ſouls; that their minds might more cheerfully attend Gods worſhip on the Sabbath Day.

2. To poſſeſſe that night *thy veſſell in Holineſſe & honour*: that thou mayeſt preſent thy ſoul more purely in the ſight of God, the next morning. Exod. 20: 24. 1 Cor. 7: 3. Gen. 35: 2. 1. Theſ. 4. 4. 1 Sam. 21: 5.

3. To riſe up early in the Morning on the Sabbath Day. Be carefull therefore to riſe ſooner on this day, then on other dayes: by how much the ſervice of God is to be preferred before all earthly buſineſſes. For there is no *Maſter* to ſerve *ſo good as God*; and in the end, no work ſhall be better rewarded than his ſervice. Exod. 19: 16. Pſal. 9: 12. Eccleſ. 4: 17.

4. When

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past, confesse them unto God, and earnestly pray for the pardon and forgivenes of them; and so reconcile thy self) with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray; that thou mayest have grace to hear the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may *kill thy sin, and comfort thy soul*: Col. 4:3. which thou mayest do in this, or the like sort.

*A Morning Prayer for the Sabbath Day.*

O Lord most high, O God eternall, *all whose works are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy name, and to declare thy loving kindnesse in the morning, on thy holy and blessed Sabbath Day.* Psalm 92:1, 2, 3 For it is thy will and Commandement, that we should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Man-

Mankind by the death of thy Son. *Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory and praise: for all that is in Heaven and earth is thine: Thine is the kingdome, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, and to give grace unto all.* 1 Chro. 25: 11, &c. Now therefore, *O my God*, I praise thy glorious Name; that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse, (passing by my prophanenesse and infirmities) hast vouchsafed to adde this sabbath again unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (*a*) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled *Lambe*, John 1: 29. *Which taketh away the sins of the world.* And let thy Holy spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newnesse of life, and holinesse of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my sinfull soul, and thy Divine Majesty. Give me grace

(*a*) Here thou mayest confesse whatsoever sin of the last week clogs thy conscience.

grace to make it a day of Repentance unto thee, that thy goodneſſe may ſeal it to be a day of pardon unto me: and that I may remember that the keeping Holy of this day is a commandement which thine own finger hath written: that on this day I may meditate on thy glorious works of our creation and redemption, and learn how to know and to keep all the reſt of thy holy Laws and commandements. And when anon I ſhall with the reſt of the holy Aſſembly appear before thy preſence in thy Houſe, to offer unto thee our Morning ſacrifice of praiſe and Prayer, and to hear what thy Spirit, by the preaching of thy Word, ſhall ſpeak unto thy ſervant: O let not my ſins ſtand as a Cloud, to ſtop my prayers from aſcending unto thee, or to keep back thy Grace from deſcending by thy Work into my heart. I know, O Lord, and tremble to think, that three parts of the good ſeed falls upon bad ground: Matt. 13: 1, and Luke 8: 25 O let not my heart be like the *Highway*, which through hardneſſe, and want of true underſtanding, receives not the ſeed, till the evill one commeth, and catcheth it away: nor like to the ſtony ground, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for thy Goſpels ſake: nor like the *Thorny ground, which by the cares of the world, and the deceitfulneſſe of riches, choketh the word which it heareth, and makes it altogether unfruitfull:* but that, like unto the good ground, I may hear the word, with an *honeſt and good Heart, underſtand it, and keep it, and bring forth fruit with patience*, in that meaſure that thy

Wiſ-

Wiſdome ſhall think meet for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *door of utterance*, unto thy faithfull ſervant, whom thou haſt ſent unto us, Col. 4:8. *to open our eyes, that we may turn from darkneſs to light, and from the power of Satan, unto God; that we may receive forgivenes of ſins, and inheritance among them which are ſanctified, by faith in Chriſt.* Acts 26:18. And give me grace to ſubmit my ſelf unto his Miniſtery, as well when he terrifieth me with judgments: as when he comforteth me with thy Mercies, and that I may have him in *ſingular love for his works ſake*; 1 Theſ. 5:13. Heb. 13:17. 1 Cor. 11:10. Epheſ. 3:10. 1 Pet. 1:12. becauſe he watcheth for my ſoul, as he that muſt give an account for the ſame unto his Maſter, and give me grace to behave my ſelf in the holy Congregation with comelineſſe and reverence, as in thy preſence, and in the ſight of thy holy Angels. Keep me from drowzineſſe and ſleeping and from all wandering thoughts, and worldly imaginations: ſanctifie my Memory, that it may be apt to receive, and firm to remember thoſe good and profitable Doctrins, which ſhall be taught unto us out of thy Word: And that, through the aſſiſtance of thy holy Spirit, I may put the ſame leſſons in practice, for my direction in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which godleſſe and prophane perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient Servants) may make my chief delight to con-

consecrate it (to thy glory & honour, not doing mine own wayes, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of Sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternall Sabbath, which in unspeakable joy & glory I shall celebrate with thy *Saints and Angels*, Isa. 66: 33. to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus, in that form of Prayer which he hath taught me: *Our Father*, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a family, call all thy houshold together, read a Chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church, before the beginning of Prayers: Else our private exercises are rather an hindrance than a preparation. And as thou (and thy houshold) do go in all reverence towards the Church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

1. THat thou art going to the Court of the Lord. Psal. 84: 4. and to speak with the great God by *prayer*, and to hear his Majesty speak unto thee: by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

2. Say with thy self by the way: As the Hart brayeth for the rivers of waters. so panteth my soul

ſoul after thee, O God My ſoul thirſteth for God, even for the living God: when ſhall I come and appear before the preſence of God. Pſal. 42: 1, 2. For a day in thy courts is better than a thouſand otherwhere: Pſal. 84: 10. I had rather be a doorkeeper in the Houſe of my God, than to dwell in the Tabernacles of wickedneſſe. Therefore I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worship towards thine holy Temple. Pſalm 5: 8.

3, As thou entreſt into the Church, ſay, *How fearfull is this place? This is none other but the houſe of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* Geneſ. 28: 16, 17. And proſtrating with thy face downward, being come to thy place, 1 Cor. 14: 15. ſay, *O Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth.* Pſalm 26: 8. *One thing therefore have I deſired of thee that I will require; even that I may dwell in thy Houſe all the dayes of my life, to behold thy beauty, and to viſit thy Temple.* Pſalm 27: 4. *therefore will I offer in thy Tabernacle ſacrifices of joy, I will ſing and praiſe the Lord.* Pſ. 27: 6. *Hearken unto my voice, O Lord, when I cry; have mercy alſo upon me, and hear me.* Pſ. 23. 6. *Doubtleſſe, kindneſſe and mercy ſhall follow me all the dayes of my life, and I ſhall remain a long ſeaſon in the houſe of the Lord.* And this is that preparation, or looking to our feet, whereto Solomon adviſeth us, before we enter into the houſe of God, Eccl. 4: 27.

*The second sort of duties which are to be performed at the time of the Holy assembly.*

WHen Prayers begin, lay aside thine own private meditations: and let thine Heart joyn with the Minister and the whole Church, as being one Body of Christ; 1 Cor. 12:12. and because that God is the God of order, he will have all things to be done in the *Church with one heart and accord*, Acts. 2:2,46, and 4:32. and the exercises of the Church are common and publike. It is therefore ignorant pride, for a man to think his own private prayers more effectuall than the publike prayers of the whole Church. Solomon Eccl. 5:1. therefore adviseth a man not to be rash, to utter a thing in the Church before GOD. Pray therefore when the *Church prayeth*, *sing* when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charity and in testimony of thine obedience) (*a*) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him, for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to be fastned on*

(*a*) *Cum Romam venio, jejuno Sabbato, cum hic sum, non jejuno. Sic & tu, ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec quenquam tibi. Ambr. Consi. Aug. Ep. ad Jan.*

*on Christ* whileſt he preached, and *that all the people hanged upon him when they heard him.* Luke 4: 20. Luke 19. 48. Remember that thou art there as one of *Christ Diſciples, to learn the Knowledge of Salvation, by the remiſſion of ſins, through the tender mercy of God,* Luke 7. verſ. 7.

Be not therefore in the School of Chriſt, like an idle boy in a Grammar-School, that often heareth but never learneth his leſſon; and ſtill goeth to School, but profiteth nothing. Thou hateſt it in a child: Chriſt deteſteth it in thee. To the end therefore that thou maiſt the better profit by hearing, mark.

1. The coherence and explication of the Text:

2. The chief ſumme or ſcope of the holy Ghoſt in that Text.

3. The diviſion or parts of the Text.

4. The doctrines: and in every doctrine the proofs, the reaſons, and uſes thereof.

A method of all others, eaſieſt for the people (being accuſtomed thereto) to help them to remember the Sermon; and therefore much wiſhed to be put in practice of all faithfull Paſtors, who deſire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confuſed, then labour to remember

1. How many things be taught which thou kneweſt not before, and be thankfull.

2. What ſins be reproved, whereof thy conſcience tells thee that thou art guilty, *and therefore muſt be amended.*

3. What vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God than by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Isaiah 2:3. Acts 10: 33. 1 Cor. 17: 25. Gal. 4: 14. 1 Thes. 2: 13. Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church.* Rev. 2:7. And, *did not our hearts burn within us, whilest he opened unto us the scriptures?* Luk. 24: 32. And thus to hear the Word; hath a *blessing* promised there to. Luk. 11: 28. It is the acceptablest *sacrificing* of our selves unto God. Rom. 15: 16. It is the *surest note* of Christs Saints, Deut. 33: 3. The *truest mark* of Christs sheep, Joh. 10: 27. the *apparantest signe* of Gods Elect, Joh. 8: 47, and 19, 37. the very blood, as it were, which uniteth us to be the *spirituall kindred*, Luke 8. 21. Mark. 3: 35. Brethren and sisters of the son of GOD. This is the best Art of memory for a good hearer.

*When the sermon is ended.*

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to GOD by an after prayer, and singing of a Psalme: and when the blessing is pronounced, stand up to receive thy part therein, and hear it, as if *Christ him-*

*himself* (whose Minister he is) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me:* Luk. 10: 16. and the sabbath day is blessed, because God hath appointed it to be the Day, *Wherein by the mouth of his Ministers, he will blesse his people, which hear his Word, and glorifie his Name.* Num. 6: 23, 27. For though the sabbath Day in it self be no more blessed than the other six dayes, yet because the Lord hath appointed it to holy uses above others) it doth as far excell the other dayes of the Week, as the consecrated bread, which we receive at the Lords Table, doth the common bread, which we eat at our own Table.

1. If it be a communion day, draw neer to the Lords Table, in the wedding Garment of a faithfull and penitent heart, to be partaker of so holy a Banquet.

And when Baptisme is to be administred, stay and behold it with all reverent attention, that so thou mayest, First, shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thine own engrafting in the visible body of Christs Church: and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his Blood and Spirit. Fourthly, that thou mayest assist the Church in praising God, for grafting another member into his mysticall Body. Fifth-

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ly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs Corporation, having a voyce or consent in the admission of other into that holy Society.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability. 1 Cor. 16: 1. 1 Cor. 9: 5, 6, 7. &c.

And thus far of the duties to be performed in the holy Assembly.

## *Now of the third sort of duties after the holy Assembly.*

AS thou returnest home, or when thou art entred into thy House, meditate a little while upon those things which thou hast heard. And as the *clean Beasts which chow the cud*; Lev. 11:3. so must thou bring again to thy remembrance, that which thou hast heard in the Church: And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard that they may be a *direction* to thy life; and a *consolation* unto thy Soul. Ps. 119: 11. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, Matt. 13: 19. and we shall receive no profit thereby. And when thou

thou goeſt to Dinner, in that reverent and thankefull manner before preſcribed, remember, according to thine ability, to have one or more poore Chriſtians, whoſe hungry bowels may be refreſhed with thy meat; imitating Holy Job, who proteſteth, Job 31: 17, 18. that *he did never eat his morſels alone, without the good company of the poor and Fatherleſſe;* that is the Commandement of Chriſt our Maſter, Luke 14: 13. Or at leaſt wiſe, ſend ſome part of thy Dinner to the poor, who lyes ſick in the back Lane, without any food. For this will bring a bleſſing upon all thy works and labours; and it will one day more rejoyce thy ſoul, than it doth now refreſh his body, Heſt. 9: 22. Deut. 15: 10. &c. when Chriſt ſhall ſay unto thee, O bleſſed Child of GOD, *I was an hungry; and thou gaveſt me meat, &c.* Matth. 25: 35. &c. *And for as much as thou haſt done it for my ſake, to the leaſt of theſe my brethren, I take it in as good part, as if thou hadſt done it to mine own ſelf.*

When dinner is ended, and the Lord praiſed, call thy Family together, examine what they have learned in the ſermon (*a*): commend them that do well, yet diſcourage not them whoſe memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Proofs which the Preacher alleadged, Acts 17: 11. Heb. 5: 14. Matt. 26: 30. James 5: 15. and rub thoſe good things over their memo-



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After Evening Prayer, and at thy ſupper, behave thy ſelf in the like religious and holy manner, as was formerly preſcribed. And either before, or after ſupper, if the ſeaſon of the Year and Weather do ſerve.

1. Walk into the fields, and meditate upon the Works of GOD: Pſal. 92:5, & 19, 2. &c. and 8, 1, 3, &c. Rom. 1:19, 20. for in every *creature* thou mayeſt read, as in an open *Book the Wiſdome, Power, Providence, and Goodneſſe of* Almighty God. (a) And how that none is able to make all theſe things in the variety of their forms, vertues, beauties, life, motions and qualities, *but our moſt glorious God.* Eſai. 40:26

2. Conſider how gracious he is, that made all theſe things to *ſerve us.*

3. Take occaſion hereby to ſtir up both thy ſelf

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4. If any neighbour be ſick or in any heavineſſe, go to *viſit* him; If any be faln at variance, help to reconcile them. Matt. 25:35. Jam. 5:14. &c.

To conclude, Three ſorts of works may lawfully be done on the ſabbath Day.

1. Works of piety, wich either directly concern the *Service of God*, though they be performed by bodily labour, as under the Law the Prieſts did labour in killing & dreſſing the Sacrifices, and burning them on the Altar. Matt. 12:5. And Chriſtians under the Goſpel, when they travell far to the places of gods worſhip, it is but a Sabbath dayes Journey, Acts 1:12. like to that of the *Shunamite*, 2 Reg. 4:12. who travelled *from home*, to hear the Prophet on the Sabbath Day, becauſe ſhe had no teaching neer her own dwelling. And the Preacher, though he laboureth in the ſweat of his brows, to the wearying of his Body, yet he doth but a Sabbath dayes work: For the holy end ſanctifieth the work, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Matt. 23:17, 19. Or elſe ſuch bodily labour, whereby the people of God are aſſembled to his worſhip, as the ſounding of Trumpets under the *Law*, or the ranging of Bels under the *Goſpell*. Num. 10:2, 3.

II. Works of Charity, as to ſave the life of a *man*, 1 Reg. 9:8. Mark 3:4. or of a *beaſt*, Matt. 12:13. to *fodder*, *water*, and *dreſſe cattell*.

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4. If any neighbour be ſick or in any heavineſſe, go to *viſit* him; If any be faln at variance, help to reconcile them. Matt. 25:35. Jam. 5:14. &c.

To conclude, Three ſorts of works may lawfully be done on the ſabbath Day.

I. Works of piety, wich either directly concern the *Service of God*, though they be performed by bodily labour, as under the Law the Prieſts did labour in killing & dreſſing the Sacrifices, and burning them on the Altar. Matt. 12:5. And Chriſtians under the Goſpel, when they travell far to the places of gods worſhip, it is but a Sabbath dayes Journey, Acts 1:12. like to that of the *Shunamite*, 2 Reg. 4:12. who travelled *from home*, to hear the Prophet on the Sabbath Day, becauſe ſhe had no teaching neer her own dwelling. And the Preacher, though he laboureth in the ſweat of his brows, to the wearying of his Body, yet he doth but a Sabbath dayes work: For the holy end ſanctifieth the work, as the *Temple* did the *Gold*, or the *Altar* the gift thereon. Matt. 23:17, 19. Or elſe ſuch bodily labour, whereby the people of God are aſſembled to his worſhip, as the ſounding of Trumpets under the *Law*, or the ranging of Bels under the *Goſpell*. Num. 10:2, 3.

II. Works of Charity, as to ſave the life of a *man*, 1 Reg. 9:8. Mark 3:4. or of a *beaſt*, Matt. 12:13. to *fodder*, *water*, and *dreſſe cattell*.

Luke 13: 15. To make honest provision of meat and drink, to refresh our selves, Matt. 12. 1. and to *relieve the poor*, Heb. 9: 12. 1 Cor. 11: 22, 34. to *visit the sick*, *to make collection for the poor*, 1 Cor. 16: 1. and such like.

III. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of Fire, and for Physicians to stanch, or let blood, or to cure any other desperate disease, and for Mid-wives to help women in labour: Mariners may do their labours: Souldiers being assailed may fight: and Postes may ride for the publike good, and such like. (a) On these or the like occasions, a man may lawfully work: Yea, and when they are called they may upon any of these occasions go out of the Church, and from the Holy Exercises of the Word and Sacraments, provided allwayes, that they be humbled, that such occasions fall out upon that day and time: and that they take no Money for their pains on that day, but onely for their stuff, as in the fear of GOD, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in Thoughts,

(a) *Nuncius praceps excipitur a Sabbato. Jud. Comment. sup. Num.* 13: 5.

Thoughts, Words, and Deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice.

*A private Evening Prayer for the Lords Day.*

O *Holy, holy, holy, Lord God of Sabaoth!* Isa. 6: 3. Suffer me, who am but *dust and ashes*, Gen. 18:27. to speake unto thy most glorious Majesty, I know that thou art a *consuming fire*, Heb. 12: 20. I acknowledge that I am but withered *stubble*, Job 11: 21. *My sins are in thy sight*, Psal. 51: 3. and Satan *stands at my right hand* to accuse me for them; Zach. 3: 12. I come not to excuse, but *to judge* my self worthy of all those judgements, 1 Cor. 11:31. which thy justice might most justly inflict upon me, a wretched creature, for my sins and transgressions. The Number of them is so great, the Nature of them so grievous, that they make me seem vile in mine own eyes, how much more loathsome in *thy sight?* 1 Sam 6:32. Luk. 15: 21. I confesse they make me so far from being worthy to be called thy son, that I am altogether unworthy to have the name of thy meanest *servant*. And if thou shouldest but recompence me according to my deserts, the earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of Dathans family, Psalm 106: 17. into the bottomlesse pit of Hell. For if thou diddest not spare the Naturall Branches, those Angels of glorious excellency, but hurledst them down from the *Heavenly habita-*

*tions*, into the pains of Helliſh darkneſſe, to be kept unto damnation, 2 Pet. 2: 4. when they ſinned but once againſt thy Majeſty, & didſt expell our firſt parents out of *Paradiſe*, Gen. 3: 13. when they did but tranſgreſſe one of thy Lawes: alas, what vengeance may I expect, who have not offended in one ſin onely; *heaping* daily ſin upon ſin, without any true repentance, Rom. 2: 5. *drinking iniquitie as it were water*, Job. 15: 16: ever powring in, but never powring out any filthineſſe: and have tranſgreſſed not one, but All thy holy Laws and commandements; Yea, this preſent day, which thou haſt ſtraightly commanded me to keep Holy, to thy praiſe and worſhip, I have not ſo Religiouſly kept and obſerved, nor prepared my Soul in that holineſſe and chaſtity of Heart, as was fit; to meet thy bleſſed Majeſty in the holy Aſſembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the adminiſtration of thy Sacraments, with that humility, reverence, and devotion, that I ſhould. For though I was preſent at thoſe Holy Excerciſes in my body, yet, Lord, I was overtaken with much drowzineſſe. And when I was awake, my minde was ſo diſtracted, and carried away with vain and worldly thoughts, that my Soul ſeemed to be abſent, and out of the Church. I have not ſo duely (as I ſhould) meditated with my ſelf, nor conferred with my Family, upon thoſe good inſtructions which we have heard and received out of thy holy Word, by the publike Miniſtery. For default whereof, Satan hath ſtoln the moſt part of thoſe in-

instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessitie, and some in pain, and comfortlesse: yet I have not remembred to releeve the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c. (a) And for all these my sins, my Conscience cryes guilty, thy Law condemnes me, & I am in thy hand, to receive the Sentence & Curse that is due to the willfull breach of so holy a Commandement. But what if I am by the Law condemned: yet, Lord, thy Gospel assures me that thy mercy is above all thy works: that thy grace transcends thy Law, & thy goodnesse delighteth there to reign, where sins do most abound. Psal. 105: 6. Jam. 2: 13. Rom. 5: 20. In the multitude therefore of the Mercies and Merits of JESUS CHRIST my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desireth the death of a penitent sinner, to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life, and free my soul from that Curse and Judgement

(a) Here confesse whatsoever thou hast done that day by omission, commission, & then fetching from thy heart a deep sigh, say:

ment which is due unto me for them. Thou that diddeſt juſtifie the contrite *Publican*, Luke 18:33. for four words of confeſſion, and receivedſt the Prodigall Child (when he had ſpent all the ſtock of thy grace) into favour upon his Repentance: pardon my ſins likewiſe. O Lord, and ſuffer me not to periſh for my trangreſſions. Oh ſpare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who haſt received all *Publicans*, *Harlots*, and *Sinners*, that upon Repentance ſued to thee for grace: Matt. 13: 31, 32. ſhall I alone be excluded from thy mercy? Far be it from me to think ſo; for thou art the ſame God of mercy unto me, that thou waſt unto them, and *thy compaſſions never fail.* Lam. 3: 22. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy ſevere Juſtice againſt me a ſinner: but exerciſe thy long ſufferance in forbearing thine own creature. I have nothing to preſent unto thee for a ſatisfaction, but onely thoſe bloody wounds, bitter Death, and Paſſion, which thy bleſſed Son, my onely Saviour, hath ſuffered for me. Him (in whom onely thou art well pleaſed) I offer unto thee for all my ſins, wherewith thou art diſpleaſed: Him my Mediatour, the requeſt of whoſe blood, *ſpeaking better things than that of Abel*, Hebr. 12: 24. thy mercy can never gainſay. Illuminate my underſtanding; and ſanctifie my heart with thy holy Spirit, that it may bring to my remembrance all thoſe good and profitable leſſons, which this day, and at other times, have been

been taught me out of thy holy Word, that I may remember thy commandements, to keep them, thy judgements to avoid them, and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore, *Amen.*

And then calling thy Family together; shut up the Sabbath with the Meditations and prayers before prescribed for thy family. And the Lord will give thee that night a more sweet & quiet rest than ordinary, & prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety, both in private and publike.*

*Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.*

THe extraordinary Practice of Piety, consists either in Fasting, or Feasting.

1. Of

## 1. *Of the Practice of Piety in Fasting.*

There are divers kinds of fasting: First, (*a*) a constrained Fast, as when men either have not food to eat, as in the *Famine of Samaria*: 2 Kin. 6: 26. or having food, cannot eat it for heavinesse or sickneſſe, as it befell them who were in the Ship with Saint Paul. Acts 27: 33. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake physically, for the health of our body. (*b*)

Thirdly, A civill Fast, (*c*) which the Magistrate enjoyneth for the better maintenance of the common-wealth, that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, (*d*) as the forty dayes Fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fifthly, A daily Fast, (*e*) when a man is carefull to use the creatures of GOD with moderation, that he is not made heavier but more cheerfull to serve God, and to do the duties of his calling. This is specially to be observed of ministers and Judges, 1 Tim. 3: 3. Tit. 2. 3 Prov. 31: 4, 5.

Sixthly, A religious Fast, (*f*) which a man vo-

(*a*) *Iejunium* 1 *Coactum.* (*b*) 2 *Physicum. Nihil periculosius habitudine corporis extreme bona; detrahenda sunt ergo per jejunium redundantia ne natura suo pondere fracta cumbat. Basil. Jeun* 1. (*c*) 3 *Politicum.* (*d*) 4 *Miraculosum.* (*e*) 5 *Quotidianum.* (*f*) 6 *Religiosum.*

voluntarily undertakes, to make his body and his ſoul the fitter to pray more fervently unto God, upon ſome extraordinary occaſion. And of this Faſt onely we are to treat. The Religious Faſt is of two ſorts, either private, or publike.

### 1. *Of a private Faſt.*

THat we may rightly perform a private Faſt, four things are to be obſerved; firſt, the Author: ſecondly, the time and occaſions: thirdly, the manner: fourthly, the ends of private faſting.

### 1. *Of the Author.*

The firſt that ordained Faſting, was God himſelf in (*a*) *Paradiſe*: and it was the firſt Law that God made, in commanding Adam to abſtain from eating the forbidden fruit. God would not pronounce not write his law without Faſting, and in his law commands alſo his people to faſt. So doth our Saviour Chriſt teach all his Diſciples under the New Teſtament likewiſe. By religious Faſting a man comes neereſt the life of (*b*) Angels, and to do Gods will on earth, as it is done in heaven. Yea (*c*) Nature ſeemeth to teach man this duty, in giving him a little mouth, and a nar-

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narrow throat: for Nature is content with a little, Grace with leſſe. Neither doth Nature and Grace agree in any one act better than in this exerciſe of religious Faſting: for it ſtrengtheneth the memory, and cleareth the minde, illuminateth the underſtanding, and bridleth the affections, mortifieth the fleſh, and preſerveth chaſtity; preventeth ſickneſſe and continueth health; it delivereth from evils, and procureth all kind of bleſſings.

By breaking this faſt, the Serpent overthrew the firſt Adam, ſo that he loſt Paradiſe. (a) But by keeping a Faſt, the ſecond Adam vanquiſhed the Serpent, and reſtored us into Heaven. Faſting was ſhe who covered Noah ſafe in the Ark, whom Intemperance uncovered, and left ſtark naked in the vineyard. By faſting, Lot quenched the flame of Sodom, whom drunkenneſſe ſcorched with the fire of Inceſt. Religious faſting, and talking with God, made Moſes face to ſhine before men, when Idolatrous eating and drinking cauſed the Iſraelites to appear abominable in the ſight of God. It rapt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was ſent in a bloody Chariot to Hell. It made Herod beleeve that John Baptiſt ſhould live after death by bleſſed Reſurrection: when after an intemperate life, he could promiſe nothing to himſelf, but eternal death and deſtruction, O divine Ordinance of a divine Author!

2. *Of*

(a) *Quamdiu jejunavit Adam, in Paradiſo fuit; comedit, & ejectus eſt. Hieron.*

### 2. *Of the time.*

(*a*) The holy Scripture appoints no Time under the new Teſtament to faſt: but leaves it unto Chriſtians own free choyce : Rom. 14 : 3. 1 Cor: 4 : 7. to faſt as occaſion ſhall be offered unto them, Matth. 9 : 15. As when a man becomes an humble and earneſt ſuiter unto God for the pardon of ſome groſſe ſin committed; or for the prevention of ſome ſin, whereunto a man feels himſelf by Satan ſollicited: or to obtain ſome ſpeciall bleſſing which he wants: or to avert ſome Judgement which a man fears, or is already falln upon himſelf or others, or laſtly, to ſubdue his fleſh unto his ſpirit, that he may more cheerfully powr forth his ſoul unto God by prayer. Upon theſe occaſions a man may faſt a *day*. Lev. 23 : 32. Joſh. 6 : 7. 2 Sam. 3 : 3. *or longer*, Heſt. 4 : 16. as his occaſion requires, and the conſtitution of his body, and other needfull affaires will permit.

### 3. *Of the manner of a private Faſt.*

The true manner of performing a private faſt, conſiſts partly in outward, partly in inward actions.

The

(*a*) *Præceptum eſſe jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat præcepto Domini vel Apoſtolorum non invenio definitum, Aug. ad Caſſ. Jan. Ep. 86. Indifferenter jejunandum, ex arbitrio, non ex imperio novæ diſciplinæ; pro temporibus, & cauſis uniuſcujuſque, Tert. adverſ. Pſych. Montanus, hæreticus primus erat, qui jejuniorum leges præſcripſit. Euſeb. hiſt. lib. 5. c. 18. ex Apol.*

The outward actions are, to abstain for the time that we fast: first from all *worldly businesse* and labour, making our fasting day, as it were a *sabbath day*, Levit. 23:28. For worldly businesse will distract our minds, from holy devotion. Luke 23:28, 56. Joel 1:14 and 15.

Secondly, from all manner of food, yea from *bread and water*, so far as health will permit: 2 Sam. 3:35. Ezra 10:6. Dan. 9:3. Ester 4:16. Acts 9:9 1. That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled 3. That so we may take a godly *revenge* upon our selves, 2 Cor. 7:11. for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawfull, so we should much more abstain from (a) *sin*, which is altogether unlawfull.

Thirdly, from good and costly *Apparell* Exod. 33:5, 6. that as the abuse of these, puffes us up with pride, so the laying aside of their lawfull use may witnesse our humility. And to this end in ancient times they used (especially in publick fasts to put on *Sackcloth*, or other course apparell Hest. 4:1, 2. Jon. 3:5, 6. Joel 2:13. Matth. 11:21.

The

(a) *Quid prodest vacuare corpus ab escis, & animum replere peccatis? Aug. de temp. Serm. 45.*

The equity hereof ſtill remaineth; eſpecially in publike faſts, at what time to come into the Aſſembly with *ſtarched hands, criſped hair, brave apparell, and decked with flowers or perfumes*, argueth a ſoul that is neither humble before God, nor ever knew the true uſe of ſo holy an exercise.

Fourthly, from the full *meaſure of ordinary ſleep*: 2 Sam. 12: 16. Joel 1: 13. Heſt. 4: 3. 1 Kings 21: 27. That thou maiſt that way alſo humble thy body, and that thy ſoul may watch and pray, to be prepared for the coming of Chriſt. And if thou wilt break thy ſleep early and late for worldly gain, how much more ſhouldeſt thou do it for the Service of God? And if Ahab (in imitation of the godly) did in his faſt lye in ſackcloth, to break his ſleep by night; what ſhall we think of thoſe who on a Faſting Day will yeeld themſelves to ſleep in the open Church.

Fifthly, and laſtly, from all outward pleaſures of our ſenſes. So that as it was not the (a) throat onely that ſinned, ſo muſt not the throat onely be puniſhed: and therefore we muſt endeavour to make our eyes, (as at all times, ſo eſpecially on that day) to faſt from beholding vanities: our Eares from hearing mirth or muſick, but ſuch as may moove to mourn: our Noſtrils from pleaſant ſmels, our Tongues from lying, diſſembling and ſlandering: yea, the uſe of the Marriage-bed muſt be omitted in a religious reverence of the Divine Ma-

(a) *Si ſola gula peccavit, ſola jejunet, & ſufficit. Si vere peccaverunt & membra cætera, cur non jejunant & ipſa? Bern. Serm. Quadrag.*

Majesty. That so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance, 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past.

II. Amendment of life in time to come. (*b*)

This Penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee: First, by considering thy sins, especially thy grosse sins, according to the Circumstances of the time when, place where, manner how, and Person with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the rather, because thou diddest such things against him, since he became a Father unto thee, and bestowed so many sweet Blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them,

(*b*) μεταμέλεια, μετάνοια.

them, had not the ſon of God ſo lovingly dyed for thee. Laſtly, that if God loves thee, he muſt chaſten thee ere it be long, with ſome grievous affliction unleſſe thou doeſt prevent him by ſpeedy and unfained repentance. Let theſe and the like conſiderations ſo prick thy Heart with ſorrow, that melting for remorſe within thee, it may be diſſolved into a Fountain of tears, trickling down thy mournefull cheeks. This mourning is the beginning of true Faſting, Matth. 9. 15. and therefore oft times (a) put for faſting, the firſt and principall part, for the whole action.

2. *Of the bewayling of thine own eſtate.*

*Bewailing, or lamentation, is the powring out of the inward mourning of the heart, by the outward means of the voyces and tears of the eyes:* With ſuch filiall earneſtneſſe & importunitie in prayer, is our heavenly Father well pleaſed. Nay, when it is the fruits of his *ſpirit*, and the *effects* of our *faith*, he cannot be diſpleaſed with it. For if he heard the moanes, which extremitie wrung from *Iſmael* and *Hagar*: Geneſ. 21:17. and heareth the cry of the *young Ravens*, Job 39: 3. and roaring of Lyons, Pſalm 147. how much rather will he hear the *mournefull lamentation*, which his own children make unto him in their miſery? Pſalm 104: 11.

3. *Of*

(a) Can the Children mourne? then ſhall they faſt. And Marke and Luke for mourn have faſt. Examples. Pſal. 6.: and 22. and 38. and 39. and Jeremies Lam. Joel 2:12. 17. Jer. 32: 18, 19, 20.

3. *Of the humble confession of sins.*

In this action thou must deal plainly with God, and acknowledge *all the sins thou knowest*, not onely in generall, but also in particular. This hath been the manner of all Gods children in their Fasts: 1 Sam. 7: Ezr. 9. & Dan. 9. Neh. 9. First, because that without *confession* thou hast no promise of mercy, or forgivenesse of sins. Prov. 28: 13. Psalm 92: 3. &c. Secondly, that so thou mayest acknowledge God to be just, and thy self unrighteous. Psalm 51: 4. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pullen down. Fourthly, that it may appear, that thou art truly penitent: for till God hath given thee grace to repent thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou doest *acknowledge thy sins, God is faithfull and just to forgive thee thy sins: and the blood of Iesus Christ his Son shall cleanse thee from all thy sins.* 1 Joh. 1: 7, 9.

To help thee the better to perform these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scriptures, as do chiefely concern thy particular sins; that thou mayest see Gods curse and Judgements on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, con-

consists first, in devout Prayers, secondly, in devout Actions.

This devout Prayer, which we make in time of fasting, is either deprecation of evill, or craving needfull good things.

Deprecation of evill is, when thou beseechest GOD for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Judgements which are due unto thee for thy sins; And as *Benhadad*, 1 Kings 20: 11. because he heard *that the King of Israel was mercifull*, prostrated himself unto him with a rope about his neck, so because thou knowest that the *King of Heaven is mercifull*, Psalm 55: 15. cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles: ) and doubtlesse thou shalt find him most mercifull.

The craving of needfull good things, Phil. 4: 6. is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may dayly decay, and righteousnesse more & more encrease in thee. Lastly, in desiring a supply *of faith, patience, chastity*, 1 Tim. 5: 5. and all other graces which thou wantest, and an increase of those which GOD of his mercie hath bestowed upon thee already.

*Thus far of prayer in Fasting.*

The devout actions in fasting are two. First, Avoiding evill. Secondly, Doing good.

1. Of avoiding evill.

This Abstinence from evill, is that which is chiefly signified by thy Abstinence from food, *&c.* & is the chief end of Fasting, as the Ninivites very well knew. Jon. 3: 8. 10. *A day of Fast, and not fasting from sin, the Lord abhorreth* (*a*) It is not the vacuity of the stomack, but the puritie of the Heart that GOD respecteth: If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy Fast savours more noysome to GOD, than thy breath doth to Man, This made GOD so often to reject the Fast of the Jewes. And as thou must endeavour to avoid all sin: so especially that sin, whereby thou hast provoked God either to shake his Rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. (*b*) For what shall it profit a man, by Abstinence to

(*a*) *Pulchrum est corporis jejunium cum sit animus à vitiis jejunus. Hier. ad Celant. Epi. 14. Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. Cyrill. in Lev. Cap. 10. Isa. 58: 2. &c. Zach. 7: 5. 7. Non possum ferre iniquitatem & interdictionem. Isai. 1: 25.* (*b*) *Quid prodest jejunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Cornibus non vesci, & de ore, omni esca sordidius egredi maledictum aut mendacium? Max. Epist. 2. Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. Isidor.*

to humble his Body, if his Minde ſwell with Pride? Or to forbear Wine and ſtrong Drink, and to be drunk with Wrath and Malice? Or to let no flesh go into the belly, when Lyes, Slanders, and Ribauldry (which are worſe than any meat) comes out of the mouth? To abſtain from meat, and to do miſchief, is the Devils faſt, who doth evill, and is ever hungry.

## 2. *Of doing good works.*

The good works, which as a Chriſtian thou muſt do every day, but eſpecially on thy (*a*) faſting day, are either the works of Piety to God, or the works of charity towards thy brethren.

Firſt, the works of piety to God, are the practice of all the former duties, in the ſincerity of a good conſcience, and in the ſight of God.

Secondly, the works of Charitie towards our *Brethren are, forgiving wrongs, remitting debts to the poor*, Iſai. 56: 6, &c. Zach. 7: 9, 20. that are not well able to pay; but eſpecially in giving alms to the poor, that want relief & ſuſtenance: Elſe we ſhall, (*b*) under pretence of godlineſſe, practiſe miſerableneſſe: like thoſe, who will pinch their own bellies, to defraud their labouring ſervants of their due allowance. As therefore Chriſt joyned *Faſting, Prayer, and Almes*, together in Precept: Matt. 6. ſo muſt thou joyn them toge-

N 2 ther,

(*a*) *Vis orationem tuam volare ad cœlum? Fac illi duas alas, Jejunium & Eleemoſynam.* Aug. (*b*) *Qui jejunat ut parcat, non ad Dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit.* Chryſoſt. in Matth.

ther, like *Cornelius*, in practice, Acts 10: 30. And therefore be ſure to give at the leaſt ſo much to the poor on thy Faſting day, as thou wouldeſt have ſpent in thine own dyet, if thou haddeſt not faſted that day (*a*) And remember, *that he that ſoweth plenteouſly, ſhall reap plenteouſly*, 2 Cor. 9: 6. and that this is a ſpeciall ſowing day: Let thy faſting ſo (*b*) *afflict thee*, that it may Refreſh a poor Chriſtian, & rejoice that thou haſt dined and ſupped in another, or rather that thou haſt feaſted hungry Chriſt in his poor members.

In giving alms, obſerve two things: firſt, the Rules, ſecondly, the Rewards.

### 1. *Rules in giving of Alms, and doing good works.*

I. They muſt be done in obedience to Gods Commandement: Not becauſe we think it to be good, but becauſe God requireth us to do ſuch & ſuch a good deed, for ſuch *obedience* (1 Sam. 15: 22.) of the worker, God preferreth before all Sacrifices, and the greateſt works.

II. They muſt proceed from *Faith*, Heb. 11: 6. Rom. 14: 23. elſe they cannot pleaſe God, nay, without faith the moſt ſpecious works are but

(*a*) *Non Deo, ſed ſibi jejunat, qui quæ ad tempus ſubtrahit, non in opibus ſubtrahit, ſed ventri poſtmodum offerenda cuſtodit, Greg. in Paſt. Cap. 44.* (*b*) *Jejunium tuum te caſtigat, ſed alterum lætificat, Aug. Ser. de temp. 64. Accipiat eſuriens Chriſtus quod jejunans minus accipit Chriſtianus, Aug. de temp. Ser. 157. Beatus qui jejunat ut alat pauperem: imitatur enim Chriſtum, qui animam ſuam poſuit pro fratribus ſuis. Cyrill. in Lev. lib. 10.*

but (a) *shining ſins, and Phariſees Almes.*

III. Thou muſt not think by the good Works and Almes, to merit Heaven; for in vain had the Son of God ſhed his blood, if Heaven could have been purchaſed either for money or meat. Thou muſt therefore ſeek Heavens poſſeſſion by the purchaſe of Chriſts blood, not by the merits of thine own works. For *eternall life is the gift of God through Ieſus Chriſt:* Rom. 4: ult. Yet every true Chriſtian that beleeves to be ſaved, and hopes to come to Heaven, muſt do good works (as the Apoſtle ſaith) for neceſſary uſes: which are four.

Firſt, that *God may be glorified.* 1 Cor. 1: 31. 2 Cor. 3: 19. Phil. 1: 11. Secondly, that thou mayeſt ſhew thy ſelf *thankfull for thy Redemption.* Luke 1: 74, 75. Thirdly, that thou mayeſt *make ſure thine election unto thy ſelf.* 2 Pet. 1: 10. Fourthly, that thou mayeſt *win others* by thy holy devotion, to think the better of thy Chriſtian profeſſion. Mat. 5: 16. Iſa. 61: 9. And for theſe uſes we are ſaid to be *Gods workmanſhip, created in Chriſt Ieſus unto good works, and that God hath ordained us to walk in them.* Eph. 2: 10.

IV. That thou muſt not give thine Alms to impudent Vagabonds, who live in willfull idleneſſe and filthineſſe; but to the Religious and honeſt poor, who are either ſick or ſo old, that they cannot work; or ſuch who work, but their work cannot competently maintain them: Seek out theſe in the back Lanes, and relieve them. But if thou meeteſt one that asketh an Alms for Jeſus ſake,



(a) *Splendida peccata, Aug.*

and knoweſt him not to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, than to ſuffer Chriſt to go, in one poor Saint, unrelieved. Look not on the Perſon, but give thine Alms, as unto Chriſt in the party.

2. *Of the reward of Alms-deeds, and good works.*

1: Alms are a ſpeciall means to move GOD in mercy to turn away his temporall Judgements from us; when we by a true Faith (that sheweth it ſelf by ſuch fruits) do return unto him. Dan. 4:24.

2. Mercifull *Alms-givers* ſhall be the Children *of the Higheſt*, Luk. 6: 35, 36. and be like God their Father, who is the Father of *Mercies*: They ſhall be his Stewards, to diſpoſe his goods; his Hands, to diſtribute his Alms. 2 Cor. 1: 3. Luke 10: 1. And if it be ſo great an Honour, to be the Kings Almner; how much greater is it to be the God of Heavens Alms-giver?

3. When all this world ſhall forſake us, then onely good works and good Angels ſhall accompany us, the one to *receive* their *reward*, Rev. 14: 13. the other to *deliver* their *charge*. Luke 16: 22. Pſalm 91: 11. Hebr. 1: 4.

4. Liberalitie in Almes-deeds is our *ſureſt foundation, that we ſhall obtaine in eternal life*, 1 Tim. 6: 19. a liberall reward through the Mercie and Merits of Chriſt.

Laſtly, by Almes-deeds we feed and relieve Chriſt in his Members: Matth. 25. and *Chri*

at the *laſt day* wil acknowledge our love, and reward us in his Mercie: and then it ſhall appear, that what we gave to the poor, was not loſt, but *lent unto the Lord.* Eſd. 8: 21. 1 Cor. 9: 7. What greater motives can a Chriſtian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of faſting. Now followeth the End.

### 3. *Of the Ends of Faſting.*

The true Ends of Faſting are not to merit Gods favour or eternall life: (for that we have only of the gift of God through Chriſt) nor to place Religion in bodily abſtinence: for faſting in it ſelf is not the worship of God, but an help to further us the better to worship God.) But the true ends of Faſting are three.

Firſt, to ſubdue our flesh to the Spirit, 1 Tim. 5: 23. but not ſo to (*a*) weaken our bodies, as that we are made unfit to doe the neceſſary duties of our calling. *A good man* (ſaith Salomon) *is mercifull to his Beaſt*, Proverb. 12: 20. much more to his own body.

Secondly: that we may more devoutly contemplate Gods holy will, Joel 1: 17. Nehe. 1: Luke 2: 37. 1 Cor. 7: 5. and fervently poure forth our ſouls unto him by prayer: for as there are ſome kind of Devils, ſo there are alſo ſome kind of ſins, which cannot be ſubdued, but by *Faſting* joyned unto *Prayer*, Matth. 17. 21.

Thirdly, that by our *ſerious humilation*, and judging of our ſelves, we may eſcape the judge-



(*a*) *Jejunium orationem roborat, oratio ſanctificat jejunium.* Bern. Serm. de Jejun.

ment of the Lord, Joel 2: 13, 19. 1 Cor. 11: not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his Judgement from us, when we by fasting do unfainedly humble our selves before him. And indeed no Child of God ever conscionably used this holy Exercise, but in the end he obtained his request at the hand of God both in receiving graces which he wanted, as appears in the examples of *Annah*, 1 Sam. 7: *Jehoshaphat*, 2 Chr. 20: 1. *Nehemiah*, Neh. 1: *Daniel*, Dan. 2: *Esdras*, Esd. 8: 23. *Hester*, Hest. 9: as also in turning away Judgements, threatned or fallen upon him: as may be seen in the Examples of the *Israelites*, 1 Sam. 7: 6. the *Ninivites*, Jonah. 3: *Rehoboam*, 2. Chr. 12: 5, 7. &c. *Ahab*, 1 Kin. 21: *Ezechias*, 2 Chr. 32: 16. *Manasses*, 2 Chr. 33: 18, 19. He who gave his dear Son from Heaven to the death, to ransome us when we were his enemies; thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled *friends & children.*

Thus far of the private Fast.

## 2. *Of the publike Fast.*

A Publike Fast is, when by the *Authoritie of the Magistrate*, Jonas 3: 7. 2 Chro. 20: 3. Ezra. 8: 21. Either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the forementioned duties of Humiliation, either for the removing of some

ſome publike *calamitie* threatned, or already inflicted upon them, as the *ſword*, *invaſion*, *famine*. *peſtilence*, or other fearfull ſickneſſe: 1 Sam. 7: 5, 6. Joel 2: 15. 2 Chro. 20. Jonas 3. Heſt. 4. or elſe for the obtaining of ſome publike bleſſing, for the good of the *Church*, Exod. 19. Eſdras 8. Acts. 1: 13, 14. as to crave the aſſiſtance of his Holy Spirit, in the Election and Ordination of fit and able Paſtors, *&c.* or, for the tryal of Truth, and execution of Juſtice, in matters of difficulty and great importance, *&c.*

When any evil is to be removed, the *Paſtors* are to lay open unto the people, by the evidence of *Gods Word*, *the ſins* which were the ſpeciall cauſes of that calamity: Joel 1: 14. Neh. 8. call upon them to repent, and publish unto them the mercies of God in Chriſt, upon their Repentance. The people muſt hear the voyce of Gods Meſſengers with hearty ſorrow for their ſins, earneſtly beg pardon in Chriſt, and promiſe unfained amendement of their life. When any bleſſing is to be obtained, the Paſtors muſt lay open to the people the neceſſity of that bleſſing, and the goodneſſe of GOD who giveth ſuch Graces for the good of Men. The people muſt devoutly pray unto GOD for beſtowing of that Grace, and that he would bleſſe his own means to his own glory, and the good of his Church. And when the Holy Exerciſe is done, let every Chriſtian have a ſpeciall care, according to his *abilitie*, *to remember the poor*. Iſa. 58: 7, 10. 2 Cor. 6: 7. Gal. 2: 10. And whoſoever (when juſt occaſion

is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

### *Of the Practice of piety in Holy Feasting.*

HOly Feasting is a solemn Thanks-giving (appointed by Authority to be rendred unto GOD on some speciall day, for some extraordinary Blessings or Deliverances received. Such, among the Jewes, was the *Feast of the Passeover*, Exod. 12: 15. to remember to praise GOD for their deliverance out of Egypts bondage: or the *Feast of Purim*, to give thanks for their deliverance from *Hamans conspiracy*. Hester 9: 19, 21. Such amongst us, are the fifth of August, to praise God for delivering our Gracious King from the bloody conspiracy of the trayterous *Gowries*: And the fifth of November, to praise GOD for the deliverance of the King, and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publike rehearsall of those speciall benefits, by spirituall Psalmes, and Dances, by *mutuall feasting, and sending presents every man to his neighbour*, and by giving *gifts to the people*.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man: and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption: every Chri-

Christian should account this holy supper his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their Salvation; so it pulleth temporall Judgements on the Bodies, and (without repentance) Eternall Damnation on the Souls of them who receive it unworthily. Let us see how a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his word, 1 Thes. 1: 11. Col. 1: 12. Luke 20: 35. Rev. 3: 4.

He that would receive this Holy Sacrament with due reverence, must conscionably performe three sorts of duties. First, those which ought to be done before he receiveth; Secondly, those that are to be done in the receiving; Thirdly, those that are to be done after that he hath received the Sacrament. The first is called Preparation: the second Meditation: the third Action or Practice.

*Of Preparation.*

That a Christian ought necessarily to prepare

himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons.

First, because it is Gods Commandement: For if he commanded under the pain of Death, that *none uncircumcised should eat the Paschall Lambe*; Exod. 12: 41, and 22: 6. nor any circumcised under four Dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his Body and Blood? which as it succeedeth, so doth is exceed by many degrees the Sacrament of the Passeover.

Secondly, because the example of Christ teacheth us so much: for he *washed his Disciples feet*, John. 13: 5. before he admitted them to eat of his Supper. Signifying, how thou shouldst lay aside all unpureneſſe of heart, and uncleanneſſe of life: and be furnished with Humility and Charitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counsell of the holy Ghost: *Let every man examine himself, and so let him eat*, 1 Cor. 11: 28. &c. And if a man when he is to eat with an earthly Prince, *must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeneſſe*, Prov. 22: 1, 2. How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Fourth-

Fourthly, becauſe it hath been ever the practice of all Gods Saints, to uſe holy preparation, before they would meddle with Divine myſteries, David would not go neer to Gods Altar, till he had firſt *waſhed his hands in innocencie*: Pſalm 25: 6. Much leſſe ſhouldſt thou, without due preparation, approach to the Lords table. Abimelech would not give, nor David and his men would not eat the *ſhew-bread*, but on condition that their *veſſels were Holy*, 1 Sam. 11: 4. how much leſſe ſhouldeſt thou preſume to eat the LORDS bread, or rather *the Bread which is the Lord*, unleſſe the veſſell of thy heart be firſt cleanſed by repentance? and if the Lord required Joshua (as he had done Moſes before) *to put off his ſhooes*, Exod. 3: 5. Josh. 5: 1, 3. in reverence of his Holineſſe, who was preſent in that place, where he appeared with a ſword in his hand, for the deſtruction of his enemies: how much rather ſhouldeſt thou put off all the affections of thine earthly converſation, when thou commeſt neer that place, where Chriſt appeareth to the eye of thy faith, with *wounds in his hand and ſide*, for the redemption of his Friends? And for this cauſe it is ſaid, *That the Lambs Wife hath made her ſelf ready for his marriage*, Rev. 19: 7. Prepare therefore thy ſelf, if thou wilt in this life be betrothed unto Chriſt by Sacramentall Grace, or in Heaven married unto him by eternall glory.

Fifthly, becauſe that God hath ever ſmitten with fearfull Judgements, thoſe who have preſumed

med to use his holy Ordinance without due fear and preparation. GOD set a *flaming sword in a Cherubins hands* Gen. 3: 24. to have smitten our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of life: Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the Lord of life. God smote 50000 of the *Bethshemites* for looking irreverently into his Ark; 1 Sam. 6. and killed *Vzza* with sudden death, for but *rash touching of the Ark*; 2 Sam. 6: 21. and smote *Vzziah with a Leprosie* for meddling with the Priests office, which pertained not unto him. 2 Chro. 10: 18, &c. The fear of such a stroak made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should: to eat the Passover.* And it is said, that the Lord *heard Ezechiah, and healed the people*: Intimating, that had it not been for Ezechias Prayer, the Lord had smitten the people, for their want of due preparation. And the man, who came to the *Marriage Feast* without his *Wedding Garment*, or examining himself was examined of another, and thereupon *bound hand and foot, and cast into utter darkenesse*, Matt. 22: 12. And S. Paul tells the Corinthians. 1 Cor. 11: 29. that for want of this *preparation, in examining and judging themselves before they did eat the Lords Supper*, GOD had sent that fearfull sickneſſe amongst them; whereof *some*

were

*were then ſick, others weak, and many fallen aſleep*; 1 Cor. 11: 29. that is, taken away by temporall death: In ſo much that the Apoſtle ſaith, that every unworthy Receiver eats his own Judgement: temporall if he repents, eternall if he repents not: and that in ſo hainous a meaſure, as if he *were guilty of the very Body and blood of the Lord*, Verſe 27. whereof this Sacrament is a holy ſigne and Seal. And Princes punish the indignity offered to their great Seal, in as deep a meaſure, as that which is done to their own Perſons, whom it repreſenteth. And how hainous the guiltineſſe of Chriſts Blood is, may appear by the miſery of the Jews, ever ſince they wished *his Blood to be on them and their children.* Matth. 27: 35. But then thou wilt ſay: it were ſafer to abſtain from comming at all to the Holy Communion. Not ſo: for GOD hath threatned to punish the *wilfull neglect* of his Sacraments, with *eternall damnation* both of Body and Soul. Num. 9. 13. Heb. 2: 9. Matt. 16. And it is the Commandement of Chriſt. *Take, eat, do this in remembrance of me*: 1 Cor. 11. and he will have his Commandement under the penalty of his curſe, obeyed. And ſeeing that this Sacrament was the greateſt token of Chriſts love, which he left at his end to his friends, whom he loved to the end; John: 13: 1. therefore the neglect and contempt of this Sacrament muſt argue the contempt and neglect of his love, and *bloodshedding*: then which, no ſin in Gods account can ſeem more haynous, Heb. 10: 28, 29. Nothing hinders why thou mayeſt not come freely

to

to the Lords Table: but because thou haddest rather want the love of God, then leave thy filthy sins. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, who are called to the Lambes Supper*, Rev. 19: 9. O come, but come prepared: because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver. (a)

This preparation consists in the serious consideration of three things. First, of the Worthinesse of the Sacrament, which is tearmed to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords Body.

### 1. *Of the worthinesse of the Sacrament.*

THe worthinesse of this Sacrament is considered three wayes. First by the Majesty of the Author ordaining. Secondly, by the preciousnes of the parts whereof it consisteth. Thirdly, by the excellency of the ends for which it was ordained.

### 1. *Of the Author of the Sacrament.*

The Author was not any Saint or Angel: but our Lord Jesus, the eternal Son of God. For it pertaineth to Christ onely under the New Testament, to institute a Sacrament, because he onely can

(a) *Efficacia Eucharistiæ non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communi cuntinet. Origen.*

can promise and perform the Grace that it signifieth. And we are charged to hear no voice but his in his Church, Matt. 17: 5. How sacred should we esteem the Ordinance that prooceedeth from so Divine an Author?

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the Earthly signes signifying: Secondly, the divine word sanctifying: Thirdly, the Heavenly graces signified.

First, the Earthly signes are *bread and wine*, 1 Cor. 11: 23, &c. Prov. 9: 5. in number two, but one in use.

Secondly, the divine Word, is the Word of *Christs institution*; pronounced with *Prayers and blessings, by a lawfull Minister*: (*a*) Heb. 5: 4. Num. 16: 40. 1 Cor. 10: 16. The Bread and Wine without the Word are nothing, but as they were before; but when the Word cometh to those Elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the (*b*) sustance of the bread & wine: (for if their substance did not remain, it could be no

(*a*) *Eucharistia sacramentum non de aliorum manu quam præsidentium sumamus*, Tert. lib. de Coron. cap. 3. (*b*) *Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlesti*, Iren. lib. 4. cap. 30. *Per sacramentum corporis & sanguinis Domini divinæ efficimur consortes naturæ, & tamen esse non definit substantia vel natura panis & vini*, Gelas. contra Eutych.

no Sacrament:) but it changeth them in uſe and in name. For, that which was before but common bread & wine to nourish mens bodies, is after the bleſſing, deſtinated to an holy uſe, for the feeding of the ſouls of Chriſtians. And where before they were called bread and wine, they are now called by the name of thoſe Holy things which they ſignifie, *The body and blood of Chriſt*: the better to draw our minds from thoſe outward elements, to the Heavenly graces, which by the ſight of our bodily eyes they repreſent, to the ſpirituall eyes of our faith. Neither did (a) Chriſt direct theſe words, *This is my body. This my blood*, to the bread and wine, but to his Diſciples: as appears by the words going before. *Take ye, eat ye.* Neither is the Bread his Body, but in the ſame ſenſe that the Cup is the *New Teſtament, viz.* by a Sacramentall Metonymie. And Mark notes plainly, that the words, *This is my Blood*, &c. *Were not pronounced by our Saviour, till after that all his Diſciples had drunken of the Cup*, Mark. 14: 23: 24. And afterwards in reſpect of the naturall ſubſtance thereof, he calles that the fruit of the vine, which in reſpect of the ſpirituall ſignification thereof, he had before tearmed his blood, Verſe 25. after the manner of tearming all Sacraments. And Chriſt bids us not to make him, but to do this in remembrance of him; and he bids us eat not ſimply his Body, but his Body as

(a) *Chriſtus viſibilia ſymbola, corporis & ſanguinis appellatione honoravit, non naturam mutans, ſed gratiam naturæ adjiciens. Theodoret. Dialog. 2.*

as it was then broken, and his blood shed; which S. Paul expounds to be but *the Communion of Christs body, and the communion of his Blood*, 1 Cor. 10: 16. that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death till he come from heaven*, 1 Cor. 11: 26. Acts 3: 21. and 1. 11. Heb. 8: 21. *and till we, as Eagles shall be caught up into the ayre to meet him*, Matt. 24: 27, 28. who is the blessed Carcase and life of our souls.

Thirdly, the spirituall graces are likewise two: the Body of Christ, as it was with the feeling of Gods anger due to us, crucified: and his Blood, as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithfull. These are the three integrall parts of this blessed Sacrament, the Signe, the Word, & the Grace. The Signe without this Word, or this Word without the Signe can do nothing and both conjoyned are unprofitable without the Grace signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Judas, who (as Austin saith) received (a) The Bread of the Lord, but not the Bread which was the Lord. Some receive the spirituall grace without the outward signe, as the Saint Thief on the Crosse:

(a) *Panem Domini, non panem Dominum. Aug.*

crosse: and innumerable of the Faithfull, who dying desire it, but cannot receive it through some externall impediments: but the worthy Receivers, to their comfort, receive both in the Lords Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefely nourished by (a) *bread*, and cherished by *wine*: so are our souls by his *body and blood* sustained and quickned unto eternall life. Christ appointed Wine with the Bread to be the outward signes in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consists both of meat and drink, so Christ is unto our souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the sacramental Wine apart from the Bread; we should remember how all his precious bloud was spilt out of his blessed body for the remission of our sins. The outward signes the Pastor gives in the Church, and thou doest eat with they mouth of thy Body: the spiritual grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits, for

(a) David calls bread the strength of mans heart, Psalm 104: 15. Isai, the stay of Bread chap: 1. Ezech. the staffe of Bread chap. 4: 26. *Homer.* μυελὸς ἀνδρῶν.

for which this bleſſed Sacrament was ordained, are ſeven.

*Of the firſt End of the Lords Supper.*

1. To keep Chriſtians in a continual *remembrance* of that propitiatory Sacrifice, which Chriſt, once for all, offered by his Death upon the croſſe, to reconcile us unto God. *Do this* (ſaith Chriſt) *in remembrance of me*, Mat. 26: 16. 1 Cor. 11: 25. And (ſaith the Apoſtle, 1 Cor. 11: 26.) *As oft as ye ſhall eat this bread, and drink this Cup, ye do ſhew the Lords death till he come.* And he ſaith, Gal. 3: 1. that (by this Sacrament, and the preaching of the Word) (*a*) *Jeſus Chriſt was ſo evidently ſet forth before the eyes of the Galatians, as if he had been crucified among them*: for the whole action repreſenteth Chriſt; the breaking of the bleſſed Bread, the crucifying of his bleſſed Body: and the pouring forth of the ſanctified wine, the ſhedding of his holy Blood. Chriſt was once in himſelf really offered: but as oft as the Sacrament is celebrated, ſo oft is he ſpiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but figuratively, becauſe it is a memoriall of that propitiatory ſacrifice, which Chriſt offered upon the Croſſe. And to diſtinguish it from the real Sacrifice, the Fathers call it the (*b*) *unbloody Sacrifice*. It is alſo called the

(*a*) *Quotidie nobis Chriſtus crucifigitur, Aug. Pſa.* 95. (*b*) *Incruentum ſacrificium.* If it be unbloody, becauſe it is void of blood, then it is not Chriſts naturall body. If becauſe it is offered without ſhedding of blood, then it is not available for the remiſſion of ſins; Heb. 9: 3, 1.

the Eucharist, because that the Church in this action offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on the walls his own son, to move his gods to rescue his life, 2 Kings 3:27. moved the assailings King to such pitty, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the Crosse his onely begotten Son, to save thy soul, move thee to love *God thy Redeemer*, and to leave sin, that could not in justice be expiated by any meaner ransome?

*Of the second End of the Lords Supper.*

(a) 2. To confirm our Faith: for God by this Sacrament doth signifie: and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent beleevers, who duly receive this holy Sacrament, and that for the merit of the death and passion of Christ, he will as verily forgive them all their sins as they are made partakers of this Sacrament. In this respect the holy Sacrament is called *The Seal of the New Covenant, and remission of sins.* Rom.

(a) *Christi cum Patre & Spiritu Sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, Aug. de fid. ad Petr. Diac. cap.* 16. *Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? Can. dist. 2. de can. sec. Cum frangitur* 37.

: 11. Matth. 26: 28. 2 Cor. 11: 25. In our great-ſt doubts we may therefore, receiving this Sacra-ment, undoubtedly ſay with *Samſons* Mother: Jud. 3: 13. *If the Lord would kill us, he would not have eceived a burnt offering, and a meat offering at our ands, neither would he have ſhewed all thoſe things, or would at this time have told us ſuch things as theſe.*

## *Of the third End of the Lords Supper.*

3. To be a pledge and ſymbole of the moſt eere and effectuall Communion which Chriſti-ns have with Chriſt. 1 Cor. 10: 16. *The Cup of he blood of Chriſt? The bread which we break, is not the communion of the body of Chriſt?* that is, moſt effectuall ſigne and pledge of our com-nunion with Chriſt. This union is called Joh. 14. 6. *abiding in us*, 1 Cor. 16: 17. *joyning to the* LORD, Eph. 2: 17. *dwelling in our hearts*: and et forth in the holy Scriptures by divers Similees. irſt, of the *Vine and branches*: Joh. 15: 5. ſecond-y, of the *Head and body*: Epheſ. 2: 35. Col. 1. 8. Rom. 12: 4, 5. thirdly, of the *Foundations and uilding*, Epheſ. 3: 19, 20. Fourthly, of *one Loaf* onfected of many grains. 1 Cor. 10: 27. Fifthly, t the *Matrimoniall union* twixt man and Wife pheſ. 5. 31, 32. Rev. 21: 2. and ſuch like. And it is reefold betwixt Chriſt an Chriſtians. The firſt *naturall*, betwixt our *humane nature*, and hriſts divine nature in the perſon of the Word. he ſecond is myſticall, betwixt our perſons ab-nt from the Lord, and the perſon of the Chriſt,

God

God and Man, into one myſtical Body. The third is celeſtiall, betwixt our perſons preſent with the Lord, and the perſon of Chriſt a Body glorified: theſe three conjunctions depend each upon other. For, had not our nature been firſt Hypoſtatically united to the Nature of God in the ſecond perſon; we could never have been united to Chriſt in a Myſticall Body. And if we be not in this life (though abſent) united to Chriſt by a Myſticall union, we ſhall never have communion of glory with him in his Heavenly preſence. The Myſticall communion (chiefely here meant,) is wrought betwixt Chriſt and us by the Spirit of Chriſt, apprehending us; and by our Faith (ſtirred up by the ſame Spirit) apprehending Chriſt again. Both which Saint Paul doth moſt lively expreſſe; *follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.* Phil. 3: 12. How can he fall away that holdeth, & is ſo firmely holden? This union he ſhall beſt underſtand in his Mind, who doth moſt feel it in his Heart. But of all other times, this union is beſt felt, & moſt confirmed, when we do duely receive the Lords Supper. For then we ſhall ſenſibly feel our hearts knit unto Chriſt, and the deſires of our ſouls drawn by Faith and the Holy Ghoſt, as by the cords of Love, neerer and neerer to him in Holineſſe.

From this communion with Chriſt, there followeth to the faithfull many unſpeakable benefits.

As firſt, Chriſt took by *imputation* all their ſin

and

and guiltineſſe upon him, to ſatisfie *Gods Juſtice* for them, and he freely gives by *imputation* unto us all his righteouſneſſe in this life, and all his right unto eternall life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *own perſon*. 2 Cor. 5: 21. Rom. 4: 25. 1 Pet. 2: 14. Phil. 3: 9.

Secondly, there floweth from Chriſts nature into our nature, united to him, the *lively Spirit and breath of Grace*, which reneweth us to a ſpirituall life: and ſo ſanctifieth our *minds*, *wils*, *and affections*, that we daily grow more and more conformable to the *Image of Chriſt*. Matth. 25: 35. Acts 9: 4. Matth. 25: 45. Zach. 2: 8. Eph. 4: 23. 24. Rom. 8: 29.

Thirdly, he beſtoweth upon them all ſaving graces, neceſſary to attain eternall life, as the ſenſe of Gods love, the *aſſurance of our Election*, with *regeneration*, *juſtification*, *and grace to do good works*; 2 Cor. 3: 18. John 15: 5. and 1: 16. till we come to live with him in his heavenly Kingdome. This should teach all true Chriſtians to keep themſelves as the *undefiled members* of Chriſts holy Body, and to beware of all uncleanneſſe & filthineſſe: knowing that they live in Chriſt, or rather, that *Chriſt liveth in them*. From this union with Chriſt (ſealed unto us by the Lords Supper S. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10: 16. and *Adultery*, 1 Cor. 16: 15, 16. Laſtly, from the former Communion twixt Chriſt and Chriſtians, there flowes another Com-

munion, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper, in that the whole Church, being many, do all communicate of one Bread, in that holy action, 1 Cor. 10: 17. *We being many, are one Bread, and one Body*, for we are all partakers of that one Bread: that as the Bread which we eat in the Sacrament, is but one, though it be confected of many grains; so all the Faithfull though they be many, yet are they but *one mystical body under one Head*; which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might be one: John 17: 11, 21, 22, 23, 26. to teach us at once, how much this Unity pleaseth him. This Union betwixt the faithfull, is so ample, that no distance of place can part it: so strong that death cannot dissolve it: so durable, that time cannot wear it *out*: so effectuall, that it breeds a fervent love betwixt those who never saw one another face. And this conjunction of soul is termed the *communion of Saints*, which Christ directeth by six speciall means: First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same *Faith*. Ephes. 4: 5. Thirdly, by shedding abroad his *own Love* into all their hearts. Rom. 5: 5. Fourthly, by *regenerating* them all by one and the same Baptisme. Tit 3: 6. Ephes. 4: 5 Fifthly, by nourishing them all with one and the same spiritual Food. 1 Cor. 10: 17. & 11: 33. Sixthly, by being one quicking Head, of that one Body of the Church

Church, which he reconciled to God in the body og his flesh. Col. 1: 18, & 22. Hence it was, that he multitude of Beleevers in the Primitive Church, were of *one heart* and of *one soul*, in *truth, affection, and compassion.* Acts 4: 32. And his should teach Christians to love one another: seeing they are all members of the same holy nd mysticall Body, whereof Christ is head: And herefore they should have all a Christian sympathie, and fellow-feeling to rejoyce one in anothers oy, to condole one in anothers grief, to bear with one anothers infirmity; and naturally to elieve one anothers wants.

*Of the fourth End of the Lords Supper.*

4. *To feed the souls of the Faithfull in the assured ope of life everlasting.* For this sacrament is a igne and pledge unto as many as shall receive he same according to Christs Institution: that he will, according to his promise, by the vertue of his rucified body and blood, as verily feed our souls o life Eternall; as our bodies are by bread & wine ourished to this temporall life. And to this end Christ in the Action of the sacrament, (a) *really iveth* his very body and blood to every faithfull Receiver. Therefore the sacrament is called the *ommunion of the body and blood of the Lord.* And



(a) *Audio quid verba sonent: neque enim mortis tantum c resurrectionis suæ beneficium nobis offert Christus, sed corpus sum in quo passus est ac resurrexit. Concludo realiter, hoc est, ere nobis in cœna dari Christi corpus, ut sit animis nostris in ibum salutarem. Calv. in Comment. in 1 Cor. 11: vers 26. Cor. 10: 16.*

(a) communication is not of things absent, but present neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the sacrament, by a double Union: whereof the first is spirituall, twixt Christ and the worthy Receiver. The second is sacramentall, twixt the body and blood of Christ, & the outward signes in the sacrament. The former is wrought by means that the same holy spirit, dwelling in Christ and in the faithfull, (b) incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ, and partakers of all the graces, holinesse and eternall glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christ who liveth in him, Gal. 2: 20. If you look to the things that are united, this Union is essentiall. If to the truth of this Union, it is reall. If to the manner how it is wrought, it is Spirituall. It is not our Faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our souls, those heavenly graces which are offered in the Sacrament.

(a) *Quod sembis communicat, id fit arcana Spiritus Sui virtute, qui res, locorum distantia disjuncta, ac procul dissita non modo aggregare, sed coadunare in unum potest Cal. in Cor.* 25. (b) *Hæc (sc. corpus & sanguis Domini) accepta atque hæc id efficiunt, ut & nos in Christo & Christus in nobis sit Id.* 8. *de Trin. Jam corpus Christi meo corpori societum est, & sanguis ejus meis ornavit genas, B. Agnus dictum ap. Am.*

The other, being the Sacramentall union, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread & Wine, with the heavenly graces, which are the Body and blood of Christ in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same (*a*) instant of time that the worthy Receiver eateth with his mouth the bread and wine of the Lord: he eateth also with the mouth of his Faith, the very body & blood of Christ. Not that (*b*) Christ is brought down from heaven to the Sacrament; but that the holy Spirit, by the Sacrament, lifts up his minde unto Christ, not by any locall mutation, but by a devout affection: so that in the holy *contemplation of Faith*, he is at that *present with Christ, & Christ with him.* And thus beleeving and meditating how Christ his body was crucified, & his precious blood shed for the remission of his sins, & the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternall life, then bread and wine can nourish his body to his temporall life. There must be therefore of necessity in the



(*a*) *Corpus non adest cum pane; unum, id est, simul loco, sed unum, id est, simul tempore.* (*b*) *Quum cœna cœlestis sit actio, minime absurdum est, Christum in cœlo manentem, à nobis recipi.* Calv. in 1 Cor. 11: 15. (*c*) *Fidem mitte in cœlum, & cum in terris tanquam præsentem tenuisti.* Aug. Epist. 3. ad Volus. *Fidem quam dico, non incertiligo quamlibet opinionem, sed fiduciam, ita, quum audis panem tesseram esse corporis Christi, non dubita impleri à Domino, quod verba sonant, corpus quod neguaquam cernis, spirituale tibi esse alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi.* Calv. ibid.

Sacrament, both the outward signs to be visible seen with the eyes of the body, and the body and blood of Christ to be *spiritually discerned* with the *Eye of Faith*. But the form how the Holy Ghost makes the bodie of Christ, being absent from us in place, to be present with us by our union. S. Paul tearms a *great Mystery*; Eph. 5: 23. such as our understanding cannot worthily comprehend. The Sacramentall bread & wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite & give to every worthy Receiver, not (*a*) onely his Divine vertue and efficacy, but also his very body & blood, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath; or Health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the exquisit est comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed bread which being eaten, opened the eyes of the *Emmanites*, that they knew Christ. Luke 24: 30, 31. This is that Lordly Cup, by which *we are all made to drink into one spirit*: 1 Cor. 12: 13. This is that *Rock, flowing with Honey*, 1 Sam. 4: 27. that reviveth the fainting spirit of every true Jonathan, that tasts it with the mouth of Faith: This is that *Bar-*

(*a*) *Ego tunc nos demum participare Christi bonis agnosco postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, denique in unam & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calvin. ibid.*

*ley Loaf*, Judg. 7: 13. which tumbling from above, ſtrikes down the tentes of the Midianites of infernall darkeneſſe. Elias Angelicall *Cake & water* preſerved him forty dayes in Horeb, 1 Kin. 18: 6, 7. and *Manna* (*Angels food*) fed the Iſraelites fourtie yeares in the Wilderneſſe, Pſ. 78: 24, 25. Numb. 16: 35. but this is that true *bread of life*, and heavenly *Manna*, Joh. 6. 32, 35, 49, 50. which if we will duely eat, will nourish our Souls for ever unto life eternal. Joh. 6: 51, 58. How ſhould then our ſouls make unto *Chriſt that Requeſt* from a *ſpirituall* deſire, which the Capernaites did from a Carnall motion? *Lord, evermore give us this bread.* Joh. 6: 35.

### *Of the fifth End of the Lords Supper.*

5. To be an aſſured pledge unto us of our Reſurrection. The Reſurrection of a Chriſtian is twofold: firſt, the *ſpirituall* refurrection of our ſouls, in this life from the death of ſin, called the firſt Reſurrection. Joh. 5: 2. Rom. 6: 4, 5, 12. becauſe that by the trumpet voyce of Chriſt in the preaching of the Goſpell, we are raiſed from the death of ſin to the life of grace: *Bleſſed and holy is he* (ſaith St. John Rev. 20: 6.) *who hath part in the firſt Reſurrection: for on ſuch the ſecond death hath no power.* The Lords Supper (*a*) is both a meane and a pledge unto us of this ſpirituall and firſt Reſurrection. *He that eateth me, even he ſhall*



(*a*) *Hinc apud priſcos Sacramentum baptiſmi appellabatur, alius; Sacramentum vero Dominici corporis, Vita, Aug. l. 1. de peccatorum meritis, c. 14.*

*ive by me*: Joh. 6: 57. And then are we fit Guests to sit at the Table with Christ, when like Lazarus we are raised from the death of sin, to newnesse of life. Joh. 17: 2.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice op Piety, thy heart answereth with *Samuel*, *Here I am; speak, Lord, for thy servant heareth.* 1 Sam. 3: 10. And with *David*, *O God my heart is ready.* Psalm 108: 1. And with *Paul*, *Lord, what wilt thou have me to do?* Acts 9: 9. Then surely, thou art raised from the death of sin and hast thy part in the first Resurrection: but if thou remainest Ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but *a name that thou livest, but thou art dead*, Rev. 3: 1. as Christ told the Angell of the Church of Sardis, and thy soul is but as salt to keep thy body sweet.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. He that eateth my flesh, & drinketh my blood hath eternall life, and I will raise him up at the last day John 6: 54. For this Sacrament signifieth and sealeth unto us, that Christ died and rose

again

again for us, and that his (*a*) flesh *quickneth and nourisheth* us unto eternall life, and that therefore our bodies shall surely be raiſed to eternall life at the laſt day. For ſeeing our Head is riſen; all the members of the bodie shall likewiſe ſurely riſe again. For how can thoſe bodies, which (being the *weapons of Rigtheouſneſſe*; Rom. 6: 13. *Temples of the Holy Ghoſt*, 1 Cor. 6: 19. *and members of Chriſt*) have been (*b*) fed and nouriſhed with the Body and Blood of the Lord of life, but be raiſed up again at the laſt day? And this is the cauſe that the bodies of the Saints, being dead, are ſo reverently buried & laid to ſleep in the Lord. And their buriall places are tearmed the *beds* and *dormitories* of *Saints*. Iſay. 26: 19, 20. The reprobates shall ariſe at the laſt day, but by the Almighty power of Chriſt, as he is Judge, bringing them as Malefactours out of the Goal, to receive their ſentence, & deſerved execution: but the Elect shall ariſe by vertue of Chriſts reſurrection, and of the communion which they have with him, as with their Head. And his reſurre-



(*a*) *Hinc panis & vinum à veteribus nominantur ſymbol. reſurrectionis. Cor. Nician. John 6:51. Caro Chriſti non in ſeſe, ſed in verbo ipſi hypoſtatice unito vivifica eſt: Cyr. in Joh. 10. 13. Et quia eſt propria caro verbi cuncta vivificantis. Synod. Epheſ. ad Reginas Vivificat. 1. Ratione meriti obedientiæ, quia Chriſti caro pro credentibus oblata fuit in Sacrificium. 2. Ratione copulationis noſtræ cum Chriſto, quia non poſſumus ad Deum vitæ fontem pertingere, niſi carne illa Chriſti mediante, & quatenus carni illi quaſi membra ſumus inſiti. Caro non prodeſt. John 6: 63. i. e. Carnalis opinio non convenit cum myſterio manducationis carnis Chriſti.* (*b*) *Quo modo negant carnem capacem eſſe reſurrectionis, quæ ſanguine & corpore Chriſti nutritur? Iren. lib. 4. c. 34.*

ction is the (*a*) cause and assurance of ours. The (*b*) resurrection of Christ, is a Christians particular faith: and the (*c*) resurrection of the dead, is the child of Gods chiefest confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*; and the other would answer; *True, the Lord is risen indeed.*

*The sixth End of the Lords Suppar.*

6. To seal unto us the assurance of everlasting life. Oh, what more wished or loved, than life! or what do all men naturally more, either (*d*) fear or abhor than death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us. *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* Joh. 6: 52. He therefore, who duly eateth of this holy Sacrament, may truly say not only, *Credo vitam æternam*, I believe the life everlasting: but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the true tree of life,

(*a*) *Christi resurrectio in qua nostra innititur, communis resurrectionis fides, ipsa est, Theod.* (*b*) *Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum. Aug. l. 1. con. Faust. cap. 19.* (*c*) *Tota fiducia Christianorum est resurrectio mortuorum Tert. l. 5. de resurrect. Carn.* (*d*) *Omnium terribilium terribilissimum mors. Arist.*

life, which God hath planted in the middeſt of the Paradiſe of the Church: And whereof he hath promiſed *to give every one that overcometh, to eat.* Rev. 2: 7. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradiſe of Eden, for that had his root in the earth, this from Heaven: that gave but life to the body, this to the Soul; that did but perſerve the life of the living; this reſtoreth life to the dead. The *leaves of this tree, heal the Nations* of believers, and it yields *every Moneth a new manner of fruit,* Rev. 22. 6. which nourisheth them to life everlaſting. Oh, bleſſed are they who often eat of this Sacrament! at leaſt, once every moneth taſte anew of this renewing fruit, which Chriſt hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlaſting.

*Of the ſeventh End of the Lords Supper.*

(a) 7. To bind all Chriſtians, as it were by an oath of fidelity, to ſerve the one onely true God: and to admit no other propitiatory Sacrifice for ſins, but that one reall Sacrifice which by his death Chriſt once ſuffered, and by which he finiſhed the ſacrifice of the Law, and effected eternall Redemption, and Righteouſneſſe for all believers. And ſo to remain for ever a publike mark of profeſſion, to diſtinguish Chriſtians from all Sects, and falſe Religions. And ſeeing that in the Maſſe there is a ſtrange Chriſt adored: not he that was



(a) *Milites Sacramento erant juſati & obſtricti ad præſtandum ſoli imperatori fidelitatem & obedientiam.*

born of the Virgin Mary but one that is made of a water Cake: and that the offering up of this Breaden god is thrust upon the Church, as a propitiatory Sacrifice for the quick and the dead: all true Christians, upon the danger of wilfull perjury, before the Lord Chief Justice of Heaven and Earth, are to detest the Masse, as the Idoll of Indignation, which is most derogatory to the all sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall Sacrifices are ended by our Lords death: and that his Body and Blood once crucified and shed, is the perpetuall food, and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the Ten Commandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements, remembring, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements. Deut. 27: 26. Gal. 3: 10. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a guilty malefactor standing at the Bar

to

to receive his ſentence, bowing thy knees to the earth, ſmiting thy breaſt with thy fiſts; & bedewing thy cheeks with thy tears, confeſſe thy ſins, and humbly ask him mercy and forgiveneſſe; in theſe or the like words.

*An humble confeſſion of ſins, to be made unto God, before the receiving of the Holy Communion.*

O GOD and heavenly Father, when I conſider the goodneſſe which thou haſt ever shewed unto me, and the wickedneſſe which I have *committed againſt heaven and againſt thee.* I am ashamed of my ſelf, and confuſion ſeems to cover my face as a val: for which of thy commandements have I not tranſgreſſed? O Lord, I ſtand here guiltie of the breach of all thy holy Lawes: (*a*) For the love of my heart hath not ſo intirely cleaved unto thy Majeſty, as to vain and earthly things: I have not feared thy Judgements, to deterre me from ſins, not truſted to thy Promiſes, to keep me from doubting of my temporall, or from deſpairing of mine eternall ſtate, I have (*b*) made the Rule of thy divine worship to be what my minde thought fit, not what thy word preſcribed: finding my heart more prone to remember my bleſſed Saviour in a painted picture of mans device, rather than to behold him (*c*) *crucified in his Word, and Sacrament*, after his own ordinance, where I (*d*) ſhould never uſe thy Name wherat

(*a*) *The 1 Commandment. Deut. 6:6. Matth. 13:37, 38. Levit. 19:14. Pſa. 115, 6. Pſ. 38: 8.* (*b*) The 2 Commandement. Deut. 12:32. Matth 15:9. (*c*) Gal. 3:1. (*d*) The 3 Commandement. Phil. 2:10. Eccl. 4:17. 1 King. 19:10. Jer. 5:2.

(whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary oathes; yea, I have used oathes by thy sacred name (*a*) and false covers of my filthy sinnes. And I have been present at thy service ofttimes more for ceremony, than conscience, and to please men more than to please thee, my gracious God.

Where I should sanctifie (*b*) thy *Sabbath Day*, by being present at the publike exercises of the Church, and by meditating privately on the Word and Works of God, & by visiting the sick, and relieving of my poor (*c*) *brethren*: alas, I have thought those holy Exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship. (*d*) Where I should have given all due reverence to my Naturall, Ecclesiasticall, and Politick parents, I have not shewed that measure of dutie and affection to them, which their care hath deserved. I have not had thy *Ministers* in such *singular love for their works sake*, as I ought; but I have taunted at their zeal, and hated them, because they reproved me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I knew

(*a*) Here confess thy rash & false swearing. (*b*) The 4 Commandment Acts 20:7. (*c*) 1 Cor. 16:2. Here confesse thy travelling on the Sabbath, & thy leaving that holy exercise to go to sporting or feasting. (*d*) The 5 Commandment 1 Thess. 5:13. Gal. 4:15.

knew that it is thine Ordinance, that I should be obedient unto them (*a*).

Where I should be (*b*) *slow to wrath*, and (*c*) *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath*, *but to do good for evill*, *loving my very enemies for thy sake*: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to *feed on mine own malice*, rather than to eat thy holy Supper (*d*).

Where (*e*) I should keep my *mind from all filthy lusts*, and my body from all uncleanneſſe: O LORD, I have defiled both, and made my heart a Cage of all impure thoughts, and my mind a very Stye of the unclean spirit. Yea, the remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of chastity: for by doating on Beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

(*f*) Where I should have lived in uprightneſſe, giving every man his due, being contented with mine own estate, and living conscionably in my lawfull calling, should be ready (according to mine

(*a*) Here confeſſe thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors The 6 Commandment. Prov. 9: 11. (*b*) Eph. 4: 31. Mark. 5: 44. (*c*) Here confeſſe thy hastineſs and fury, and if thou hast been any way the cause of any mans death unjustly, or cruelly. (*d*) The 7 Commandment. 1 Thess. 4: 3. &c. Rom. 6: 13. Here confeſſe unto God thy secret pollutions, fornication or adultery, if Satan hath so far prevailed over thee. (*e*) The 8 Commandment. (*f*) Eph. 4: 28. Luke 6: 34, 35. Lev. 15: 35.

mine ability) to lend and give unto the poor: Oh Lord, I have by oppreſſion, extortion, bribes, cavillation, & other indirect dealings, under pretence of my calling and office, robbed and purloyned from my fellow Chriſtians: yea, I have received, and ſuffered Chriſt, where I was truſted many a time in his poor members, to ſtand hungry, cold and naked at my door, and hungry, cold and naked, to go away ſuccourleſſe, as he came: and when the leanneſs of his cheeks pleaded pitty, the hardneſſe of my heart would ſhew no compaſſion (*a*).

(*b*) Where I ſhould have made conſcience to *ſpeak the truth in ſimplicity*, without any falſhood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part, and ſhould have defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I have belyed and ſlandered my fellow-brother, and as ſoon as I heard an ill report, I made my tongue the inſtrument of the Devill, to blazon that abroad unto others, before I knew the truth of it my ſelf, I was ſo far from Pſalm 15: 3. ſpeaking, *good word*, in defenſe of his good name; that it tickled my heart in ſecret to hear one, that I envied, to be taxed with ſuch a blemiſh, though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made jeſts of officious and

(*a*) Here confeſſe if thou haſt ſecretly ſtolen, or openly robbed any thing, or haſt detained from any fatherleſſe child that which is his by right. (*b*) The 9 Commandement. Exod. 8: 16. Matt. 10: 16. 1 Cor. 13: 7.

and advantage of pernicious lyes: herein shewing my self a right Cretian, rather than an upright Christian (*a*).

And lastly (O Lord) where I should have rested fully contented with that portion which thy Majesty thought meetest to bestow upon me in this pilgrimage: and rejoyce in anothers good as in mine own: alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours Land; yea, secretly wishing such a man dead, that I might have his living or office: coveting rather those things which thou hast bestowed on another, rather than being thankefull for that which thou hast given unto my self. Thus I, O LORD, who am a *carnall sinner, and sold under sin*, have transgressed all thy holy and spirituall Commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy Judgement-seat, of all the branches of all thy Lawes, and therefore lyable to thy curse, and all the miseries that Justice can powr forth upon so cursed a creature. And whither shall I go for deliverance from this misery? Angels blush at my rebellion, and will not help me: Men are guilty of the like transgression, and cannot keep themselves. Shall I then despaire with Cain, or make away my self with Judas? No, Lord: for that were

(*a*) Here confesse, if thou hast belyed or slandered thy neighbour, or not spoken the truth, to clear his innocency when thou wast called thereto. Tit. 1: 12. The 9 Commandement. Heb. 13: 5. 1 Tim. 6: 6. Phil. 4: 11, 12.

were but to end the miſeries of this life, and to begin the endleſſe torments of Hell: I will rather appeal to thy *Throne of Grace*, Heb. 4. where mercy reignes to pardon abounding ſins. and out of the depth of my miſeries, I will cry with David, Pſalm 130: 1. for the *depth* of thy *mercies*, *Though thou ſhouldeſt kill me with afflictions, yet will I, like Job, put my truſt on thee.* Job. 13: 12. Though thou ſhouldeſt drown me in the Sea of thy diſpleaſure, with *Jonas*, Jonas 2: 2. yet will I catch ſuch hold on thy mercy, that I will be taken up dead claſping her with both my hands. And though thou ſhouldeſt caſt me into the bowels of Hell, as Jonas into the *Bodie of the whale*: yet from thence would I cry unto thee; (O *God the Father of Heaven*, O *Jeſus Chriſt the Redeemer of the World*, O *Holy Ghoſt my ſanctifier*, *three perſons*, *and one eternall God*, *have mercie upon me a miſerable ſinner.*) And ſeeing the goodneſſe of thine own nature firſt moved thee to ſend thine onely begotten Son to dye for my ſins, that by his death I might be reconciled to thy Majeſty: O reject not now my penitent Soul, who being diſpleaſed with herſelf for ſin, deſireth to return to ſerve, and pleaſe thee in newneſſe of life: and reach from Heaven thy helping hand to ſave me thy poor ſervant, who am (like Peter) ready to ſink in the Sea of my ſins and miſery. Waſh away the multitude of my ſins, with the merits of that blood, which I believe that thou haſt ſo abundantly ſhed for penitent ſinners.

And now that I am to receive this day the bleſ-

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ſed Sacrament of thy precious Body and blood, O LORD, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeal unto my ſoul, that by the merits of thy Death and Paſſion, all my ſins are ſo freely and fully remitted and forgiven, that the curſes and judgements, which my ſins have deſerved, may never have power either to confound me in this life, or to condemn me in the world which is to come: for my ſtedfaſt faith is, that *thou haſt dyed for my ſins, and riſen again for my juſtification.* This I beleeve, O Lord, *help mine unbelief.* Work in me likewiſe, I beſeech thee, an unfained Repentance, that I may heartily bewail my former ſins, and loath them, and ſerve thee henceforth in newneſs of life, and greater meaſure of holy devotion. And let my ſoul never forget the infinite love of ſo ſweet a Saviour, that hath laid down his life to redeem ſo vile a ſinner. And grant, Lord, that having received theſe ſeals and pledges of my communion with thee, thou mayeſt henceforth ſo dwell by thy Spirit in me, and I ſo live by faith in thee, that I may careſully walk all the dayes of my life in Godlineſſe and Piety towards thee, and in Chriſtian Love and Charity towards all my Neighbours, that living in thy fear, I may dye in thy favour, and after death be made partaker of eternall life, through Jeſus Chriſt my Lord and onely Saviour, Amen.

3. *Of the means whereby thou mayeſt become a worthy Receiver.*

THeſe Means are duties of two ſorts: the former reſpecting God; the latter our Neighbour.

Thoſe

Thoſe which reſpect GOD, are three: firſt, ſound knowledge: ſecondly, true faith: thirdly, unfained repentance. That which reſpecteth our Neighbour, is but one, ſincere charitie.

### 1. *Of ſound Knowledge requiſite in a worthy Communion.*

Sound knowledge, is a ſanctified underſtanding of the firſt Principles of Religion. Heb. 6: 1, 2. As firſt, *of the Trinitie of perſons in the unitie of the Godhead.* Secondly, *of the creation of Man, and his Fall.* Thirdly, *of the curſe and miſery due to ſin.* Fourthly, *of the natures, and Offices of Chriſt, and redemption by faith in his death, eſpecially by the doctrine of the Sacrament, ſealing the ſame unto us.* Joh. 17: 3. 1 Tim. 2: 4, 5. 1 Cor. 12: 29. 2 Cor. 12: 5. For, as an houſe cannot be built, unleſſe the foundation be firſt laid, no more can Religion ſtand, unleſſe it be firſt grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the ſame. For as worldly buſineſſe cannot be done but by them who have skill therein, ſo without knowledge muſt men be much more ignorant in divine and ſpirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious myſteries, the more we relye upon naturall reaſon, the further we are from comprehending *ſpirituall truth.* 1 Cor. 2: 14. Rom. 8: 7. Which diſcovers the *fearfull* eſtate of thoſe who *receive without knowledge,* and

and the mere fearfull eſtate of thoſe Paſtors, who miniſter unto them without Catechizing.

2. *Of ſincere Faith, required to make a worthie Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and firſt grounds of Religion, (for that *Devils* and Reprobates have in an excellent meaſure, & do believe it, and *tremble*. Jam. 3: 19. Heb. 4: 2. but a true perſwaſion of all thoſe things, whatſoever the Lord hath revealed in his Word: & alſo a particular application of Chriſt unto a mans own Soul, of the offers of mercy, which God hath made in Chriſt to all believing ſinners. And conſequently, that Chriſt and all his merits do belong unto him as well as to any other. For firſt: if we have not the righteouſneſſe of Faith, Rom. 4: 11. the Sacrament *ſeals nothing* unto us, and *every man in the Lords Supper receiveth ſo much as he believeth*. Secondly, becauſe that without Faith, we communicating on Earth, cannot apprehend Chriſt in Heaven: For as he *dwelled in us by Faith*, Epheſ. 3: 15. ſo by faith we muſt likewiſe eat him. Thirdly, becauſe that without faith we cannot be perſwaded in our conſciences that our receiving is acceptable unto God. Heb. 11: 6. Rom. 14: 23.

3. *Of unfained repentance, requiſite for a true communicant.* Iſa. 55: 7. Eze. 33: 11. Acts 16: 25. and 3: 10. Luke 1: 74, 75.

*True repentance is a holy change of the minde, when*

*when upon the feeling ſight of Gods mercy, and of a mans own miſery, he turneth from all his known and ſecret ſins, to ſerve God in holineſſe and righteouſneſſe all the reſt of his dayes.* For as he that is glutted with *meat*, is not apt to eat *Bread*: ſo he that is ſtuffed with ſins, is not fit to receive Chriſt. And a conſcience defiled with willfull filthineſs, makes the uſe of all holy things unholy unto us. Our ſacrificed ſpotleſſe Paſſeover cannot be eaten with the ſowr leaven of malice and wickedneſſe, ſaith Paul 1 Cor. 5: 8. Neither can the old bottles of our corrupt and impure conſciences, retain the new wine of Chriſts precious blood, as our Saviour ſaith Mark. 2: 22. We muſt therefore truely repent, if we will be worthy partakers.

1. *The duties to be performed in reſpect of our Neighbour, is Charitie.*

Charity is a hearty forgiving of others who have offended us, & after reconciliation, an outward unfained teſtifying of the inward affections of our hearts, by geſtures, words, and deeds, as oft as we meet, & occaſion is offered. For firſt, without love to our neighbour, no ſacrifice is acceptable unto God, Matt. 5; 23, 24. Secondly, becauſe one chief end, wherefore the *Lords Supper* was ordained, is, to confirm Chriſtians love one towards another, Joh. 13: 14, 34, 35. Thirdly, no man can aſſure himſelf that his own ſins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him,

Mat.

Mat. 6: 12, 14, 16, & 18: 25. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.

2. *Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spirituall Meditation, consists in divers points. First, when the Sermon is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by Christ, to be a Guest at his holy Table, and how lovingly he inviteth thee: *Ho, every one that thirsteth; come ye to the waters of life*, &c. *Come, buy wine and milk without mony and without price: eat ye that which is good, let your soul delight it self in fatnesse.* Isa. 55: 1, 2. *Take ye, eat ye; this is my body, which was broken for you: drink ye all of this; for this is my blood, which was shed for the remission of your sins.* Math. 26: 26, 27, 28, &c. What greater honour can be vouchsafed; than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed of the Lords own body & blood? If *David* thought it to be the greatest favour that he could shew unto good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; 2 Sam. 19: 3. how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and

and that with his own moſt holy bodie & blood?

2. As *Abraham*, when he went up to the *Mount*, to ſacrifice *Iſaac* his Son, Gene. 22: 5. left his ſervants beneath in the valley: ſo when thou comeſt to the ſpirituall Sacrifice of the Lords Supper, lay aſide all earthly thoughts and cogitations: that thou mayeſt wholly contemplate of Chriſt, and offer up thy Soul unto him, who ſacrificed both his Soul and Body for thee.

3. Meditate with thy ſelf, how precious and venerable is the Bodie and Blood of the Son of God, who is the Ruler of heaven and earth: the Lord, at whoſe beck the Angels tremble, and by whom both the quick and dead ſhall be judged at the laſt day, and thou among the reſt. And how that it is he, who having been crucified for thy ſins, offereth now to be received by faith into thy ſoul. On the other ſide, conſider how ſinfull a creature thou art; how altogether unworthy of ſo holy a Gueſt? how ill deſerving to taſte of ſuch ſacred food, having been conceived in filthineſſe & wallowing ever ſince in the mire of Iniquitie, bearing the Name of a Chriſtian, but doing the workes of the Devill: adoring Chriſt with an *Ave Rex*, Haile King, in thy mouth, but ſpitting Oathes in his face, and crucifying him anew with thy graceleſſe actions.

Fourthly, ponder then, with what face dareſt thou offer to touch ſo holy a body with ſuch defiled hands? Or to drink ſuch precious Blood with ſo lewd and lying a mouth, or to lodge ſo bleſſed a Gueſt in ſo unclean a ſtable! For if the Beth-

Bethshemites were slain for but looking irreverently into the Ark of the old Testament, what judgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the Ark of the New Testament, in which *dwelleth all the fulnesse of the God-head bodily*? Col 2:9.

If *Vzza* for but touching (though not without zeal) the Ark of the covenant, was *strucken with sudden death*. 2 Sam 6:7. what stroak of Divine judgement mayest thou not fear, that so rudely, with unclean hands, doest presume to handle the Ark of the eternall Testament, wherein are hid all the Treasures of Wisdome and knowledge?

If *Iohn Baptist* (the holiest Man that was born of a Woman) thought himself *unworthy* to bear his shooes, Matth. 3:11. (O Lord) how unworthy is such a profane wretch, as thou art, to eat *his holy flesh*, and to drink his *precious blood*.

If the blessed Apostle Saint Peter, seeing but a glympse of Christs *almighty* power, thought himself *unworthy* to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitnesse of his Grace and Mercie displayed?

If the Centurion thought that the *roof of his house* was not worthie to harbour so divine a Guest, Matt. 8. 8. what room can there be fit under thy ribs, for Christ's holinesse to dwell in?

If the Blood-issued sick Woman feared to touch the *Hem of his Garment*; how shouldest thou tremble to eat his flesh, and to drink his All-healing blood?

Yet if thou comeſt humbly, in Faith, Repentance, & Charitie, abhorring thy ſins paſt, and purpoſing unfainedly to amend thy life henceforth, let not thy former ſins affright thee; for they ſhall never be laid unto thy charge: and this ſacrament ſhall ſeal unto thy ſoul, that all thy ſins and the Judgemens due unto them, are fully pardoned, and clean waſhed away by the blood of Chriſt. For, this Sacrament was not ordained for them who are perfect: but to help penitent ſinners unto perfection. Chriſt came *not to call the righteous, but ſinners to Repentance.* Matth. 9: 12. 13. And he ſaith, *that the whole need not the Phyſician, but they that are ſick.* Matth. 11: 28. Thoſe hath Chriſt called, and when they came, them hath he ever helped. Witneſſe the whole Goſpell, which teſtifieth, that not one Sinner, who came to Chriſt for mercy, went ever away without his errand. Bathe thou likewiſe thy ſick Soul in this Fountain of Chriſts blood; and doubtleſſe according to his promiſe, Zachar. 13: 1. thou ſhalt be healed of all thy *ſins*, and *uncleanneſſe*. Not ſinners therefore, but they who are unwilling to repent of their ſins, are debarred from this Sacrament.

Fifthly, meditate, that Chriſt left this Sacrament unto us as the chief Token and Pledge of his Love: not when we would have made him a King. John 6: 15. (which might have ſeemed a requital of kindneſs) but when Judas and the High Prieſts were conſpiring his death, (therefore wholly of his meer favour.) When Nathan would

would shew David how entirely the poor man loved his sheep that was killed by the rich man: *he gave her* (saith he) *to eat of his own morsels, and his own cup to drink*, 2 Sam. 1: 2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink; for the spirituall and eternall nourishment? If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his *love* with *love* again, Psalm. 116: 11.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy Sacraments. For it hath pleased God (considering our weakness) to appoint those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayer, and the rehearsall of Christs institution, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate, how God the Father, of his meer love to mankinde, set apart and sealed his onely begotten Son, to be the Allsufficient means, *and* onely Mediatour to redeem us from sin, *and* to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ the eternal Son of God was put to death, and his blessed Soul and Bodie (with the sence of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes: and withall call to mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same, seeing Gods justice could not be satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate: That the King (who is the Master of the Feast) stands at the table to see his Guests; & looketh upon thee whether thou hast on thee the (*a*) *Wedding garment*, Matth. 22: 11. Think also, that all the holy *Angels*, that attend upon the Elect in the Church, and do *desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. 1 Cor. 11: 10. Ephes. 1: ult. 1 Pet. 1: 12. Let, thy soul therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.*

*Is it* [*true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee*: 1 King. 8: 27. *how much*

(*a*) This wedding Garment is righteousnesse & true holinesse. Rev. 19: 8. Ephes. 4: 24.

*much more unable is the ſoul of ſuch a ſinfull caitife as I am to receive thee.*

But ſeeing it is thy bleſſed pleaſure, to come thus to ſup with me, and to dwell in me? Rev. 3: 20. Joh. 24: 23. I cannot for joy but burſt out, and ſay, *What is man, that thou art ſo mindfull of him, and the ſon of man, that thou ſo regardeſt him?* What favour ſoever thou vouchſafeſt me in the abundance of thy Grace, I will freely confeſſe what I am in the wretchedneſſe of my Name. I am in a word, a carnal creature, whoſe very Soul is *ſold under ſin:* Rom. 7: 14 a wretched man, compaſſed about with a *bodie of death*, verſ. 24: Yet Lord, ſeeing thou calleſt, here I come; and ſeeing thou calleſt ſinners, Matth. 9: 13. I have thruſt my ſelf in among the reſt, and ſeeing thou calleſt *all* with their *heavieſt loads*, Matth. 11: 22. I ſee no reaſon why I ſhould ſtay behind. O Lord, I am ſick, and whither ſhould I go, but unto thee the Phyſician of my Soul? Thou haſt cured many: but never diddeſt thou meet with a more miſerable Patient; for I am more leprous than Gehazy, more unclean than Magdalene, more blind in Soul than Bartimeus was in Bodie; for I have lived all this while, and never ſeen the true light of thy Word: My ſoul runs with a greater flux of ſin than was the Hemoriſſe iſſue of blood. Mephiboſheth was not more lame to go, than my Soul is to walk after thee in love. Jeroboams Arm was not more withered to ſtrike the Prophet, than my hand is maymed to relieve the

poor. Cure me, O Lord, and thou ſhalt do as great a work as in curing them all. And though I have all their ſins and ſores, yet Lord, ſo abundant is thy grace ſo great is thy Skill, that if thou wilt, thou canſt with a word, forgive the one, & heal the other: And why ſhould I doubt of thy good will, when to ſave me, will coſt thee now but one loving ſmile; who diddeſt ſhew thy ſelf ſo willing to redeem me, though it ſhould coſt thee all thy heart blood: and now offereſt ſo graciouſly unto me the aſſured pledge of my Redemption by thy blood? *Who am I, O Lord God?* 2 Sam. 7: 11. and what is my merit, that thou haſt bought me with ſo *dear a price?* It is meerely thy mercy: *and I, O Lord, am not worthy the leaſt of all thy mercies:* Gen. 32: 10. much leſſe to be a partaker of this holy Sacrament, the greateſt pledge of the greateſt mercie, that ever thou diddeſt beſtow upon thoſe Sons of men whom thou loveſt. How might I, in reſpect of mine own unworthineſſe, cry out for fear at the ſight of thy holy Sacrament, as the Philiſtims did, when they ſaw the Ark of God come into the aſſembly? 1 Sam. 5: 7. *Wo now unto me a ſinner*; but that thy Angel doth comfort me, as he did the woman: *Fear thou not, for I know that thou ſeekeſt Ieſus which was crucified.* Matt. 28: 5. It is thou indeed that my ſoul ſeeketh after. And here thou offereſt thy ſelf unto me in thy bleſſed Sacrament. If therefore Elizabeth thought her ſelf ſo much honoured, at thy preſence in the *womb of thy bleſſed Mother*, that the

the *Babe ſprang in her belly for joy*; Luk. 1: 43, 44. how ſhould my ſoul leap within me for joy, now that thou comeſt by thy holy Sacrament, to dwell in my heart for ever? Oh what an honour is this, not that the Mother of my Lord, but my Lord himſelf ſhould come thus to viſit me! Indeed, Lord, I confeſſe with the faithfull centurion, Matth. 8: 8. that *I am not worthy that thou ſhouldeſt come under my roof*, and that if thou *didſt but ſpeak the word onely, my ſoul ſhould be ſaved*; yet ſeeing it hath pleaſed the riches of thy grace, for the better ſtrengthning of my weakneſſe, to ſeal thy mercy unto me, by thy viſible ſigne, as well as by thy viſible Word: in all thankfull humilitie my Soul ſpeaks unto thee with the bleſſed Virgin: Behold, the handmaid of the Lord, be it unto me according to thy word, Luk. 1: 38. Knock thou, Lord, by thy Word and Sacraments, at the door of my Heart, Rev. 3: 10. and I will, like the Publican Luk. 18: 23. with both my fiſts knock at my breaſt, as faſt as I can, that thou mayeſt enter in. And if the door will not open faſt enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zacheus*, Luke 19: 9. to acknowledge, that *this day ſalvation is come into mine houſe*. And caſt out of me whatſoever ſhall be offenſive unto thee: for I reſign the whole poſſeſſion of my heart unto thy ſacred Majeſty, intreating that I may not live henceforth, but that thou mayeſt live in me, ſpeak in me, walk in

me, and ſo govern me by thy Spirit, that nothing may be pleaſing unto me, but that which is acceptable unto thee: That finiſhing my courſe in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jeſus, for the merits of thy death and blood-ſhedding, Amen.

When the miniſter bringeth towards thee the Bread, thus bleſſed and broken, and offering it unto thee, bids thee, *Take eat*, &c. then meditate that Chriſt himſelf cometh unto thee, & both offereth, and giveth indeed unto thy faith, his very bodie and blood, with all the merits of his death and paſſion, to feed thy Soul unto eternall life: as ſurely as the Miniſter offereth and giveth the outward ſignes that feed thy body unto this temporal life. The bread of the Lord is given by the Miniſter, but the bread which is the Lord, is given by Chriſt himſelf.

When thou takeſt the bread at the Miniſters hand to eat it (*a*), then rowſe up thy ſoul to apprehend Chriſt by Faith: and apply his merits to heal thy miſeries. Imbrace him as ſweetly with thy Faith in the Sacrament, as ever Simeon hugged him with his arm in his ſwadling clouts.

As thou eateſt the Bread, imagine that thou ſeeſt Chriſt hanging upon the Croſſe, and by his unſpeakable torments, fully ſatisfying Gods Juſtice for thy ſins; and ſtrive to be as verily partaker of the ſpirituall Grace, as of the Elementall ſignes. For, the Truth is not abſent from the ſignes;

(*a*) *Sacramentum requirit ſacram mentem.*

ſignes; neither doth Chriſt deceive, when he ſaith, *This is my Body*: but he giveth himſelf indeed to every ſoul that ſpiritually receives him by faith. For as ours is the ſame ſupper which Chriſt adminiſtred: ſo is the ſame Chriſt verily preſent at his own Supper, not by any papal tranſubſtantiation, but by a ſacramental participation, whereby he doth truly feed the faithfull unto eternall life: not by coming down out of heaven unto life: but by lifting thee up from the earth upon him. (a) According to the old ſaying; *Surſum corda*, Lift up your heart: And, *where the carkeis is, thither will the Eagels reſort*, Matth. 24:28.

When thou ſeeſt the Wine brought unto thee apart from the Bread, then remember, that the Blood of Jeſus Chriſt was as verily ſeparated from his body upon the Croſſe, for the remiſſion of thy ſins: And that this is the ſeal of the new covenant, which God made, to forgive all the ſins of all penitent ſinners that beleeve in the merits



(a) Chriſt calls it his body, not the ſigne of his body, becauſe this Sacrament was inſtituted not only to ſignifie, but alſo to communicate the ſpirituall graces that they repreſent, and by the ſignes, to draw our minds to the graces ſignified. *So Enthymius in Matth.* 19. *Non dixit dominus, Hæc ſunt ſigna corporis mei, ſed, Hoc eſt corpus meum. Oportet ergo, non ad naturam eorum, quæ propoſita ſunt, aſpicere, ſed ad ipſorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi eſtis, & bibituri illum ſanguinem quem ſuffuſi ſunt, qui me crucifigunt. Sacramentum aliquid vobis commendat, ſpiritualiter intellectum vivificabit vos. Auguſt. in Pſalm.* 98. ſpeaking in the perſon of Chriſt. The Diſciples did not eat Chriſt corporally and ſubſtantially in the firſt Inſtitution, no more do we in the reiteration of the ſame ſupper.

of his blood ſhedding. For the Wine is not a Sacrament of Chriſts blood contained in his veines; but as it was ſhed out of his body upon the Croſſe for the *remiſſion of the ſins* of all that believe in him. Matth. 26:28.

As thou drinkeſt the Wine, and powreſt it out of the Cup into thy ſtomack, meditate and believe, that by the merits of that Blood, which Chriſt ſhed upon the Croſſe, all thy ſins are as verily forgiven, as thou haſt now drunk this Sacramentall Wine, and haſt it in thy ſtomack. And in the inſtant of drinking, ſettle thy Meditation upon Chriſt, as he hanged upon the Croſſe; as if, like Mary and John, thou diddeſt ſee him nailed, and his blood running down his ſide out of that gaſtly wound, which the ſpear made in his innocent heart; wiſhing thy mouth cloſed to his ſide, that thou mighteſt receive that precious blood, before it fell to the duſtie earth: And yet the actuall drinking of that real blood with thy mouth, would be nothing ſo (a) effectuall as this Sacramentall drinking of that blood ſpiritually by faith. For one of the ſouldiers might have drunk that, and been ſtill a Reprobate, but whoſoever drinketh it ſpiritually by Faith, in the Sacrament, ſhall ſurely have the Remiſſion of his ſins, and Life everlaſting.

As thou feeleſt the Sacramentall Wine which thou haſt drunk, warming thy cold ſtomack; So endea-

(a) If remiſſion of ſins & eternall life had bin appropriated to the drinking of the reall blood, doubtleſſe John and Mary would have made meanes to have drunke it: but John aſcribes the vertue to believing that it was ſhed.

endeavour to feel the holy Ghoſt cheriſhing thy Soul in the joyfull aſſurance of the forgiveneſſe of all thy ſins, by the merits of the blood of Chriſt. And to this end, God giveth every faithfull ſoul, together with the Sacramental blood, the Holy Ghoſt to drink, *We are all made to drink into one Spirit.* 1 Cor. 12: 13. And ſo lift up thy mind from the contemplation of Chriſt, as he was crucified upon the Croſſe, to conſider how he now *ſits in glory at the right hand of his Father*, Rom. 8: 34. Heb. 7: 25. & 9: 24. making interceſſion for thee, by preſenting to his Father the unvaluable merits of his death, which he once ſuffered for thee, to appeaſe his Juſtice for the ſins, which thou doſt daily commit againſt him.

After thou haſt eaten and drunk both the bread and wine, labour that as thoſe Sacramentall Signes do turn to the nouriſhment of thy Body, and by the digeſtion of heat become one with thy ſubſtance: ſo by the operation of Faith & the Holy Ghoſt, thou mayeſt become one with Chriſt, and Chriſt with thee: and ſo mayeſt feel thy communion with Chriſt confirmed, & increaſed daily more and more: 1 Cor. 10: 17. That as it is impoſſible to ſeparate the bread and Wine digeſted into the blood and ſubſtance of thy body: ſo it may be more impoſſible to part Chriſt from thy Soul, or thy Soul from Chriſt. (a)

Laſtly, as the Bread of the Sacrament, though confected of many grains, yet makes but one



(a) *Unus eſt panis communi notione Sacramenti, non autem neceſſario unus numero.*

Bread: ſo muſt thou remember, that though all the faithfull are many; yet are they all but one myſticall bodie, whereof Chriſt is Head. And therefore thou muſt love every Chriſtian as thy ſelf, and a member of thy bodie.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action, or Practice.*

THe duties which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the reſt will miniſter unto us no comfort.

The Action conſiſts of two ſorts of duties: firſt, ſuch as we are to perform in the Church: or elſe after that we are gone home.

Thoſe that we are to perform in the Church, are either ſeverall from our own ſouls, or elſe joyntly with the congregation.

The ſeverall duties which thou muſt perform from thine owne ſoul, are three. Firſt, thou muſt be carefull (that foraſmuch as Chriſt now *dwelleth* in thee, therefore) to entertain him in a clean heart, and with pure affections; Pſalm 18: 26. for, the moſt holy, will be with the holy: (*a*) for if Joſeph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in ſweet odours and fine linnen, & laid it in a new Tombe; how much more ſhouldeſt thou lodge

(*a*) *Sancta non niſi ſanctè & ſanctis.*

lodge Christ in a new Heart, and perfume his Roomes with the odoriferous Incense of Prayers and all pure affections? If God required Moses to provide a Pot of pure Gold to keep the Manna that fell in the wilderneſſe: what a pure heart ſhouldeſt thou provide to receive this divine Manna, that is *come down from heaven?*

And as thou cameſt ſorrowing, like *Ioſeph* and *Mary*, Luke 2: 10. to ſeek Christ in his Temple, ſo now having there found him in the middeſt of his Word and ſacrament, be carefull with joy to carry him home with thee, as they did.

And if the man, that found but *his loſt ſheep*, rejoyced ſo much, Luke 15: 6. how canſt thou, having found the Saviour of the World, but rejoyce much more?

Secondly, thou muſt offer the ſacrifice of a private thanksgiving unto God for this ineſtimable grace and mercy; for as this action is common unto the whole Church; ſo is it applyed particularly to every one of the faithfull in the Church: and for this particular mercy, every ſoul muſt joyfully offer up a particular ſacrifice of Thanksgiving. For if the Wiſemen rejoyced ſo much when they ſaw the Star which conducted them unto Christ, and worſhipped him ſo devoutly, when he lay a babe in the manger, and offered unto him their Gold, Myrrh, and Frankincenſe, how much more ſhouldeſt thou rejoyce now, that thou haſt both ſeen and received this Sacrament, which guideth thy Soul unto him where he *ſitteth at the right hand of his Father in glory*

glory. And thither lifting up thy heart, adore him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified heart, and this or the like sweet Incense of Prayer, and Thanksgiving.

*A Prayer to be said after the receiving of the Communion.*

WHat shall I render unto thee (O blessed Saviour) for all these blessings which thow hast so graciously bestowed upon my soul! How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a Beast, thou madest me a Man, after thine own Image. When by sin I had lost both thine Image, and my self: thou didst renew in me thine Image by thy Spirit, and diddest redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption: nay, thou hast given thy self unto me, O blessed Redeemer. Oh, what an inestimable treasure of riches, and overflowing Fountain of grace hath he got, who had gained thee! No man ever touched thee by faith, but thou diddest heal him by grace, for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am, but that thou wouldest enter thy self into my Soul, thee to preserve; nourish and cherish me unto life everlasting?

If

If the carkasse of the *dead Prophet* could revive a *dead man* that touchedit? 1 Kin. 13:21. how much more shall the *living bodie of the Lord of all Prophets* quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my bodie at the last day out of the dust; how much more wilt thou now revive my Soul, which thou hast sanctified with thy spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy bodie for meat, thy blood for drink, and to lay down thy Soul for the price of my redemption? Thou Lord, enduredst the pain, and I do reap the profit: I receeived pardon, and thou diddest bear the punishment. Thy tears were my Bath, thy wounds my weal, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy Birth, thou art become my Brother; by thy Death, my ransome; by thy Mercie, my Reward; and by thy Sacrament, my nourishment. O divine food? by which the sons of men are transformed into the sons of God: so that mans nature dyeth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondred, that the creator would be inclosed nine Moneths in the Virgins Womb, (though her Womb being repleniſhed with the holy Ghost, was more splendid than the Starry Firmament.) But that thou shouldest thus humble thy self to dwell for ever in my Heart, which thou foundest more unclean than a dung hill, it is able to make all the creatures in heaven and Earth to stand ama-

amazed. But seeing it is thy free grace and meer pleasure thus to enter and dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited would not chuse with Mary, rather to kneel at thy feet, than presume to sit with thee at thy Table. Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy Feet, yet Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinfull soul. And I am fully (O Lord) assured, that all the daintie fare, wherewith the disdainfull Pharisee entertaineth thee at his table, did not so much please thee, as these tears which penitent Mary powred under the Table. I would therefore wish with *Ieremy*, *that my head were a Fountain of tears*, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by continuall tears, testifie my love unto thee. And though no man is worthy of so infinite grace: yet this is my comfort, that he is worthy, whom thou in favour accounteſt worthy. And seeing that now of thy meere grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirm thy favour unto thy Servant and say of me as *Isaac* did of Jacob, Gen. 27:33. I have blessed him, therefore

fore he ſhall be bleſſed. And that I may ſay unto thee with David, 1 Chr. 17: 27. Thou O Lord haſt bleſſed my Soul, and made it thy houſe, and it ſhall be bleſſed for ever. And ſeeing it pleaſed thee to bleſſe the houſe of Obededom and all his houſhold, whileſt the Ark of the Lord remains in his houſe: 2 Sam 6: 11, 12. I doubt not but thou wilt much more bleſſe my ſoul & bodie, & all that do belong unto me, now that it hath pleaſed thy Majeſty, of thine own good will, to enter under my roof, & to dwell for ever in my poor cottage. Bleſſe me, O Lord, ſo that my ſins may wholly be remitted by thy blood, my conſcience ſanctified by thy Spirit, my minde enlightened by thy Truth, my heart guided by thy Spirit, & my will in all things ſubdued to thy bleſſed will and pleaſure. Bleſſe me with all graces which I want, & increaſe in me thoſe good gifts, which thou haſt already beſtowed upon me. And ſeeing that I hold thee not by the Armes, as *Iacob*; Gen. 32: 4, &c. wreſtling without me; but inwardly dwelling by Faith without me, ſurely, Lord, *I will never let thee go, except thou bleſſe me, and give me a new name, a new heart*, a new ſpirit, and ſtrength by the power of God to prevail over ſin and Satan. And I beſeech thee, O Lord, deſire not to depart from me, as thou diddeſt from Jacob, becauſe the day breaketh, and thy grace beginneth to dawn and appear: But I from my ſoul, humbly with the *Emauites* entreate thee, O ſweet Jeſus, *to abide with me; becauſe it draweth towards night*. For the night of temptation, the

the night of tribulation, yea my last long night of death appeareth: O blessed Saviour, stay with me therefore now and ever. And *if thy presence go not home with me, carry me not from hence.* Exod. 33: 14. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but found in thee, and in my weakness, let thy strength appear. Let me seem as dead, that thou alone mayest be seen to live in me, so that all my members may be but *Instruments* to act thy *motions. Set me as a Seal upon thine Heart.* Cant. 8: 6. and let thy zeal be setled upon mine, that I may be out of love with all: that I may be onely in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy Table to receive this Sacrament in thy House of grace, so I may hereafter through thy mercy, be received to *eat and drink at thy Table in thy Kingdome of glory,* Luke 12: 30. And for thy mercy; I do here with the four Beasts, and four and twenty Elders, cast my self down before thy Throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh onely from thee. Rev. 5: 9. And therefore unto thee I do yield all praise, and glory, and wisdome, and thanks, and honour, and power, and might, and majesty. O my Lord, and my God, for evermore, Amen. Rev. 7: 10, 11, 12.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) there-

therefore thou muſt offer thy ſelf to be a *living, holy and acceptable ſacrifice unto God*, Rom. 12: 1. Luke 17: 5. by ſerving him in righteouſneſſe and holineſſe all thy dayes. Thus Tertullian witneſſeth, that in his time, a Chriſtian was known from an other man, only by the holineſſe and uprightneſſe of his life.

1. *Of the duties which we are to do after the Communion, jointly with the congregation.*

THe duties to be performed jointly with the Church, are three. Firſt publike Thanksgiving; both by Prayers, & ſinging of Pſalmes (*a*): thus Chriſt himſelf and his Apoſtles did. Secondly, Joyning with the Church, in giving (every man according to abilitie) towards the relief of the poor. This was the manner of the primitive churches, to make collections and (*b*) Love. Feaſts after the Lords Supper, for the relief of the poor Chriſtians. Thirdly, when thanks and praiſe is ended; then with all reverence to ſtand up, and to receive the bleſſing of God, by the mouth of his Miniſter, and to receive it as if thou diddeſt hear God himſelf pronouncing it unto thee from heaven. For by their bleſſing, God doth bleſſe his people.

*Thus*

(*a*) Which is probable to have been the 113. *Pſalm.* *Cor.* 16: 1. *Rom.* 15: 25. (*b* *Qui copioſiores ſunt & volunt ro arbitrio quiſque ſuo quod viſum eſt contribuunt, & quod ita ligitur, apud præpoſitum deponitur: atque inde ille opitulatur upillis & viduis, & qui propter morbum aut aliquam cauſam ent, &c. Apolog.* 2. *Juſti. Mart. agape. lucrum eſt pietatis mine facere ſumptum. Tert. Ap. adv. Gent. cap.* 36. *Numb.* 23, 27. *Johan.* 6: 56.

*Thus far of the duties to be practiſed in the Church.*

The duties which thou art to practiſe after that thou art departed home, are three. Firſt, to obſerve diligently, whether thou haſt truely received Chriſt in the ſacrament. Which thou mayeſt thus eaſily perceive, for ſeeing *his fleſh is meat indeed, and his blood is drink indeed*, and that he is ſo full of grace, that no man ever touched him by Faith, but he received vertue from him? it cannot poſſibly be, that if thou haſt eaten his fleſh, or drunk his blood, but thou ſhalt receive grace and power to be cleanſed from thy ſins and filthineſſe. For if the *Hemoriſe*; that did but touch his garment, Matt. 15: 29. had her bloodie iſſue, that continued ſo long, forthwith ſtanched: how much more will the bloodie iſſue of thy ſin be ſtanched, if thou then haſt truly eaten and drunk the very fleſh and blood of Chriſt? But if thy iſſue ſtill runneth, thou mayſt juſtly ſuſpect thou haſt never yet truly touched Chriſt.

Secondly, ſeeing thou haſt now reconciled thy ſelf to God, and renewed thy covenant, and vowed newneſſe & amendment of life, thou muſt therefore have a ſpeciall care, that thou doſt not yeeld to commit thy former ſins any more; knowing that the unclean ſpirit, if ever he can get into thy Soul again, after that it is ſwept and garniſhed, he will enter forcible poſſeſſion with ſeven *other Devils worſe than himſelf*: ſo that

that *the end of that man ſhall be worſe than his beginning* Matt. 12: 24, &c. Be ye not therefore like the *Dog that returnes to his vomit*, or the *waſhed Sow, that walloweth in the mire again.* 1 Pet. 2: 22. And return not to thy malice, like to the Adder, who laying aſide her poyſon while ſhe drinks, takes it up again, when ſhe hath done. But when either the Devill or thy fleſh ſhall offer to tempt and move thee to relapſe into thy former ſins: anſwer them as the *Spouſe* doth in the canticles, I have put off my coat (of my former corruption) how ſhall I put it on? I have waſhed my feet, how ſnall I defile them again? Cant. 5: 3.

Laſtly, if ever thou haſt found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager deſire of receiving it often again. For the *bodie of Chriſt as it was anointed with the oyl of gladneſs above his fellows*: Pſal. 45: 7. Heb. 1: 9. ſo doth it yeeld a ſweeter ſavour than all the Ointments of the world: The fragrant ſmell whereof allureth all Souls, who have once taſted the ſweetneſſe thereof, ever after to deſire oftner to taſte thereof again, *Becauſe of the ſavour of thy good Ointments, therefore do the Virgins love thee*, Cant. 2: 3 O taſte therefore, and often *ſee how good the Lord is*, ſaith David, Pſal. 34: 8. This is the commandement of Chriſt himſelf. *Do this in remembrance of me*, and in doing this, thou ſhalt ſhew thy ſelf beſt mindfull of and thankfull for his death. *For as oft as ye ſhall eat this bread, and drink this cup, ye ſhall ſhew*

*the*

*the Lords death untill he come.* And let this be the chief end, whereunto both thy receiving and living tendeth: that thou mayest be a holy Christian, *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world*; Tit. 2: 12. that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

*Thus far of the manner of glorifying God in thy self.*

*Now followeth the Practice of Piety, in glorifying God in the time of sickneſſe, and when thou art called to die in the Lord.*

AS ſoon as thou perceiveſt thy ſelf to be viſited with any ſickneſſe, meditate with thy ſelf:

1. That *miſery cometh not forth of the duſt; neither doth affliction ſpring out of the earth.* Job. 8: 6. Sickneſſe comes not by hap or chance (as the Philiſtims ſuppoſed that their *Mice and Emerodes* came, 1 Sam. 6: 5) but from mans *wickedneſſe*, which as ſparkles breaketh out. *Man ſuffereth* (ſaith Jeremie) *for his ſins*, Lam. 3: 39. *Fools* (ſaith David) *by reaſon of their tranſgreſſions, and becauſe of their iniquities, are afflicted* Pſalm 107: 17. As therefore Salomon adviſeth a man to carry himſelf towards an earthly Prince; *If the ſpirit of him that ruleth riſe up againſt thee, leave not thy place; for gentleneſſe pacifieth great ſins*: Eccleſ. 10: 4 ſo counſell I thee to deal with the Prince of Princes: If the ſpirit of him that ruleth heaven and earth, riſe up againſt thee, let not thy heart deſpaire: for repentance pacifieth great

great sins. And *whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.* 2 Cro. 15: 4.

2. Shut to thy chamber door Matth. 6: 6. *Examine thine own heart upon thy bed,* Psalm 4: 4. *search and trie thy wayes.* Lam. 3: 40. Search as diligently for thy capitall sin, as Joshua did for Achan, Josh. 7: 16. &c. till thou findest it. For albeit God when he beginneth to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement, for some one grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgement Seat of God, as a Fellon or Murtherer standing at the Bar of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, & manner how they were committed, as may most serve to aggravate the hainousnesse of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guilty of eternall death and damnation, for those thy hainous sins and transgressions. And having thus accused and judged thy self: cast down thy self before the Foot-stool of his Throne of grace: Psalm 99: 5. Heb. 4: 16. assuring thy self, that whatsoever

ver the *Kings of Israel* be: 1 Kin. 20:31. yet the *God of Israel* is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgiveneſſe, as eagerly and earneſtly, as ever thou kneweſt a malefactor, being to receive his ſentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſin any more. All which thou mayeſt do, in theſe or the like words.

### *A Prayer when one begins to be ſick.*

O Moſt righteous Judge, yet in Jeſus Chriſt, my gracious Father: I wretched ſinner do here return unto thee (though driven with pain and ſickneſſe) like the Prodigall child with want & hunger: I acknowledge, that this ſickneſſe and pain comes not by blind Chance, or Fortune, but by thy Divine Providence, and ſpecial appointement. It is the ſtroke of thy heavy hand, which my ſins have juſtly deſerved, and the things that I feared, are now fallen upon me: Yet *I do well perceive, that in wrath thou remembreſt mercy*; when I conſider, how many and how hainous are my ſins, and how few and eaſie are thy corrections. Thou mighteſt have ſtrucken me with ſome fearfull and ſudden death, whereby I ſhould not have had either time or ſpace to have called upon thee for grace and mercy; and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in Hell.

But thou, O Lord, viſiteſt me, with ſuch a fatherly

therly chastisement, as thou usest to visit thy deerest children whom thou best lovest; giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon: I take not therefore, O Lord, this thy visitation, as any singe of thy wrath or hatred; but as an assured pledge and token of thy favour and loving kindness. whereby thou doest with thy temporall Judgement draw me to Judge my self, and ro repent of my wicked life, that I should not be condemned with the godless and unpenitent world. 1 Cor. 11: 13. For thy holy Word assures me, that whom thou lovest, thou thus chastenest; and, that thou scourgest every Son that thou receivest: Heb. 12: 6, 7. &c. That if I endure thy Chastening, thou offerest thy self unto me, as unto a Son; and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons and that thou chastenest me for my profit; that I may be a partaker of thy holiness. O Lord, how full of goodness is thy nature, that hast dealt with me so graciously in the time of my health and prosperitie? and now being provoked by my sins and unthankfulness, hast such Fatherly and profitable ends, in inflicting upon me this sickness and correction?

I confesse, Lord, that thou doest justly afflict my bodie with sickness, for my Soul was sick before of long prosperitie. and surfeited with ease, peace, plentie, and fulness of bread: And now, O Lord, I lament & mourn for my sins: I ac-

*knowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodnesse by Nature, and full of evill by sinfull custome! Oh, what a world of sin have I committed against thee; whilest thy long sufferance expected my conversion, and thy blessings moved me to repentance! Yet, O my God seeing it is thy propertie more to respect the goodnesse of thine own nature, than the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All-saving death, which he hath voluntarily suffered for all which beleeve in him; Have mercy upon me, according to the multitude of thy mercies: Psa. 51: 1. Turn thy face away from my sins, and blot out all mine iniquities: Psalm 51: 11. Cast me not out of thy presence, neither reward me according to my deserts. Psalm 25: 7. For if thou doest reject me, who will receive me? or who will succour me, if thou doest forsake me? But *thou O Lord, art the helper of the helplesse, and in thee the fatherlesse findeth mercy*: Hos. 14: 4. For though my sins be exceeding great, yet thy mercy. O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me. (a)

And

(a) Here name that sin, which most troubleth thy conscience.

And seeing that of thy love thou diddest lay down thy life for my ransome, when I was thine enemy: Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight, in my behalf, Reconcile me once again. O mercifull Mediatour, unto thy Father: for though there be nothing in me that can please him; yet I know, that in thee, and for thy sake, he is *well-pleased* with all whom thou accepteſt and loveſt, Matt. 3: 17. And if it be thy blessed will, remoove this sickneſſe from me, and restore me to my former health again; that I may live longer, to set forth thy glory: and to be a comfort to my friends, which depend upon me: and procure to my self a more setled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, Ephes. 5: 29. which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickneſſe, direct me, O Lord, I beseech thee, by thy Divine Providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare again. And (good Lord) vouchsafe, that as thou hast sent this sickneſſe unto me; so thou wouldest likewise be pleased to send thy Holy Spirit into my heart, whereby this present sickneſſe may be sanctified unto me: that I may use it as thy School, wherein I may learn to know

the greatneſſe of my miſerie, and the riches of thy mercie: that I may be ſo humbled at the one, that I deſpaire not of the other: and that I may ſo renounce all confidence of help in my ſelf, or in any other creature, that I may onely put the whole reſt of my ſalvation in thy all ſufficient merits. And foraſmuch as thou knoweſt, Lord, how weak a veſſel I am, full of frailtie and imperfections: and that by nature I am angry and froward under every croſſe and affliction? Jam. 1: 17. Joh. 3: 27. O Lord, who art the giver of all good gifts, arm me with patience to endure thy bleſſed will and pleaſure; and of thy mercy lay no more upon me, than I ſhall be able to endure and ſuffer. 1 Cor. 10: 10. Give me grace to behave my ſelf in all patience, love, and meekneſſe, unto thoſe that ſhall come and viſit me: that I may thankfully receive, & willingly imbrace all good counſels and conſolations from them: And that they may likewiſe ſee in me ſuch good examples of Patience, and hear from me ſuch godly leſſons of Comfort, as may be arguments of my Chriſtian Faith and profeſſion, and inſtructions unto them, how to behave themſelves when it ſhall pleaſe thee to viſit them with the like affliction, or ſickneſſe: I know, O Lord, I have deſerved to dye; and I deſire not longer to live than to amend my wicked life, and in ſome better meaſure to ſet forth thy glory. Therefore, O Father, if it be thy bleſsed will, reſtore me to health again, and grant me a longer life. But if thou haſt, according to thine eternall Decree, appoin-

appointed by this ſickneſſe to call for me out of this tranſitory life, I reſigne my ſelf into thy hands and holy pleaſure; Pſalm 31 : 5. thy bleſſed will be done, whether it be by life or by death. Onely I beſeech thee of thy mercy forgive me all my ſins, and prepare my poor ſoul, that by a true faith, and unfained repentance, ſhe may be ready againſt the time that thou ſhalt call for her out of my ſick and ſinfull bodie. O heavenly Father, who art the hearer of Prayers: *Hear thou in Heaven this my Prayer*, Pſalm. 65. 2. 1 King. 39 : 8. and in this extremitie grant me thoſe requeſts, not for any worthineſſe that is in me, but for the merits of thy beloved Son Jeſus, my onely Saviour and mediatour; For whoſe ſake thou haſt promiſed to hear us, and to grant *whatſoever we ſhall aſk of thee in his Name.* John 16 : 23. In his Name therefore, and in his own words I conclude this my unperfect prayer, ſaying; *Our Father which art in Heaven*, &c.

## Having thus reconciled thy ſelf unto God in Chriſt.

1. Let thy next care be to ſet thy houſe in order, as Eſay adviſed King Ezekias; Iſa. 38 : 1. making thy laſt Will and Teſtament (if it be not already made.) If it be made, then peruſe it, confirm it; and for avoyding all doubts and contentions, publiſh it before Witneſſes : that (if God call for thee out of this life) it may ſtand in force, and be unalterable, as thy laſt will and Teſtament; and ſo deliver it locked or ſealed up in ſome Box, to

the keeping of a faithfull friend, in the presence of honest witnesses.

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to Law.

Dispatch this, before thy sickness doth encrease, and thy memory decay; least otherwise thy Testament proove a Dotement, and so be another mans Fancy, rather then thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth? make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thine abilitie, in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholden unto thee: and not thou unto them. But if thou keep all in thy hands whilest thou livest, they thank death, & not thee, for the portion that thou leavest them. If thou hast not children, and the Lord hath blest thee with a great portion of the goods of this World;

World; and if thou meaneſt to beſtow them upon any charitable or pious uſes, put not over that good work to the truſt of others; ſeeing thou ſeeſt how moſt of other mens Executors, prove almoſt Executioners: And if friends be ſo unfaithfull in a mans life; how much greater cauſe haſt thou to diſtruſt their fidelitie after thy death.

Lamentable experience ſheweth how many dead mens wills have of late either been quite concealed, utterly overthrown, or by cavils and quirkes of Law, fruſtrated or altered: whereas by the *Law of God*, the will of the dead ſhould not be *violated*: Gal. 3:15. Heb. 9:17. 2 Cor. 5:19. Eccleſ. 12:14. Rom. 2:15. 1 Cor. 4:5. Act. 7.31, 32. but all his godly intentions *conſcionably* performed and fulfilled, as in the ſight of God, who in the day of the Reſurrection, will be a juſt Judge, both of the quick and dead. And if any thing ſhould hap in his Will to be ambiguous or doubtfull, it ſhould be conſtrued as it might come neereſt to the honour of God, (*a*) and the honeſt intention of the Teſtator. But let the vengeance due to ſuch unchriſtian deeds, light on the Actors that do them: not on the Kingdome wherein they are ſuffered to be done. And let other Rich men be warned by ſuch wretched examples, not to (*b*) marry their minds to their Mony; as that they will do no good with



(*a*) *Voluntas teſtatoris magis inſpicienda eſt quam verba, l. cum virum. parag. ſani. C. de fidei cum ff. ad leg. Fall. ſi ff. ad Treb. l nbi. parag. te rogo.* (*b*) *Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, Ang. Fœlix quem facinnt aliena pericula cautum.*

their goods : till death divorceth them. Considering therefore the ſhortneſſe of thine own life, and the uncertaintie of others juſt dealing after thy death, in theſe unjuſt dayes : let me adviſe thee (whom God hath bleſſed with abilitie, and an intent to do good) to become, in thy life time, thine own Adminiſtrator, make thine own hands thine Executors, and thine own eyes thy Overſeers: cauſe thy Lanthorn to give her light before thee, and not behind thee: give God the Glory, and thou ſhalt receive of him in due time the reward, which of his grace and mercy he hath promiſed to thy good works. Gal. 6:9. Matth. 10:42. Mat. 9: 41. Matt. 25: 41. Luke 14: 14. and 18, 22, 1 Cor. 15: 5, 8. Rev. 14: 13.

4. Having thus ſet thy Houſe and Soul in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee; and ſay, *Spare him* (O killing Malady) *that he go not down into the pit; for I have received a reconciliation:* Job. 14: 5. Job. 13: 14. Or elſe his Fatherly providence will direct thee to ſuch a Phyſician, and to ſuch means, as that by his *bleſſing* upon their *endeavours*, thou ſhalt recover, and be reſtored to thy former health again 2 Kin. 20:7, and 5, 7, 8, 10. Joh. 9:7. But in any wiſe, take heed that thou, nor none for thee, ſend unto Sorcerers, Wizards, Charmers, or Inchanters, for help: for this were to leave the God of Iſrael, and to go to Baalzebub, the god of Ekron, for help, as did wicked Ahazia; 2 King. 1: 2: 3. and to break thy Vow which thou haſt made with the bleſſed

bleſſed Trinity in Baptiſme. And be ſure, that God will never give a bleſſing by thoſe means which he hath accurſed: but if he permit Satan to *cure thy body*, fear leſt it tend to the damnation of thy ſoul. Thou art tried: beware. Levit. 20: 6. Deut. 18: 10, &c. 1 Theſſ. 2: 10. Deut. 13: 3.

5. When thou haſt ſent for the Phyſician, take heed that thou put not thy truſt rather in the Phyſician than in the Lord, as Aſa did; of whom it is ſaid, that *he ſought not to the Lord in his diſeaſe, but to the Phyſicians*: 2 Chro. 16: 12. which is a kind of idolatry, that will increaſe the Lords anger, and make the Phyſick received uneffectuall. Uſe therefore the Phyſician as Gods Inſtrument, and Phyſick, as Gods meanes. And ſeeing it is not lawfull without Prayer to uſe ordinary food, 1 Tim. 4: 4. much leſſe extraordinarie Phyſick whoſe good effect depends upon the bleſſing of God: ) Iſa. 1: 5, 7. Jer. 8: 22. before thou takeſt thy Phyſick, pray therefore heartily unto God to bleſſe it unto thy uſe, in theſe or the like words:

*A prayer before taking of Phyſick.*

O Mercifull Father, who art the Lord of Health and of ſickneſſe, of Life and of Death; who *killeſt*, and *makeſt alive*; who *bringeſt down to the grave, and raiſeſt up again*, 1 Sam. 6: 6. I come unto thee, as to the onely Phyſician, who canſt cure my Soul from ſin: and my Bodie from ſickneſſe. I deſire neither life nor

death, but refer my self to thy most holy will: for, *though we must needs dye; and being dead, our lives are as water spilt on the ground, which cannot be gathered up again:* 2 Sam. 24: 14. yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy Children to use, and by the lawfull use thereof to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy *blessing on a lump of drie figs*, thou didst heal Ezechias sore, that he recovered: Isa. 38: 21. and by seven times washing in the river of Jordan, didst cleanse Naaman the Syrian of his Leprosie; and diddest restore the man that was blind from his birth, by *anoynting his eyes with Clay and Spittle*, and sending him to wash in the *pool of Siloam*; Joh. 9: 7. and by touching the hand of Peters wives Mother, diddest cure her of her Feaver, and didst restore the woman that *touched the hemme of thy Garment, from her bloodie issue:* So it would please thee, of thine infinite goodness and mercie to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to health and strength again. But if the number of those daies which thou hast appointed

pointed for me, to live in this Valley of misery, be at an end; and that thou hast sent this sickness, as thy Messenger, to call me out of this mortall life: then (Lord) let thy blessed will be done? for I submit my will to thy most holy pleasure. Only I beseech thee encrease my Faith, and Patience and let thy Grace and mercie be never wanting unto me? but in the middest of all extremities, assist me with thy Holy Spirit, that I may willingly and cheerfully resigne up my Soul (the price of thine own blood) into thy most gracious hands and custodie. Grant this, Ō Father, for Jesus Christ his sake; to whom with thee, and the Holy Ghost, be all honour and glory, both now and evermore, Amen.

## *Meditations for the sick.*

WHilest thy sickness remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth afflictions to his children: Those are ten.

1. That by afflictions, God may not onely (*a*) correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that



(*a*) *Deus suos percutit, ut emendet. Hier. Com. in Esa. lib. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. Ser. 3. in divites.*

the child of God may ſay with David. It is good for me that I have been afflicted, that I may learn thy ſtatutes, Pſal. 119:71. for, before I was afflicted, I went aſtray, but now I keep thy Word. Pſal. 119:67. And indeed (ſaith S. Paul) We are chaſtened of the Lord, becauſe we ſhould not be condemned with the world. With one croſſe God maketh two cures: the chaſtiſement of ſins paſt; and the prevention of ſin to come. For though the eternall puniſhmeat of ſin, (as it proceedeth from Juſtice) is fully pardoned in the Sacrifice of Chriſt: yet we are not (without ſerious judging of our ſelves) exempted from the temporall chaſtiſement of ſin; 1 Cor. 11:32. for this proceedeth onely from the love of God, for our good. And this is the reaſon, that when *Nathan* told *David*, from the Lord, 1 Sam. 12:10. *that his ſins were forgiven*; yet that the *Sword* (*of chaſtiſement*) *ſhould not depart from his houſe and that his Child ſhould ſurely die.* For GOD, like a skilfull Phyſician, ſeeing the Soul to be poyſoned with the ſettling of ſin; and knowing that the reigning of the fleſh wil proove the ruin of the Spirit, miniſtreth the bitter Pill of affliction, whereby the Reliques of ſin are purged, and the ſoul more ſoundly cured; the fleſh is ſubdued, and the Spirit is ſanctified. Oh the odiouſneſſe of ſin, which cauſeth God to chaſten ſo ſeverely his children, whom otherwiſe he loveth ſo dearly.

2. God ſendeth affliction, to ſeal unto us our Adoption: *For every child whom God loveth, he*

*ſcor-*

*correcteth*, Heb. 12: 6, 7, 8. And he is a Baſtard that is not corrected. Yea it is a ſure note, that where GOD ſeeth ſin, and ſmites not, there he deteſts and loves not. Therefore it is ſaid, that he (*a*) ſuffered the wicked Sons of Ely to continue in their ſins without correction becauſe the Lord would ſlay them. On the (*b*) other ſide, there is no ſurer token of Gods fatherly love and care, than to be corrected with ſome croſſe, as oft as we commit any ſinfull crimes. Affliction therefore is a ſeal of Adoption, no ſigne of Reprobation. For the pureſt corne is cleaneſt fanned, the fineſt Gold is oftest tryed, the ſweeteſt Grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed.

3. God ſendeth affliction, to wean our hearts from too much loving this world & wordly vanities: & to cauſe us the more earneſtly to deſire and long for (*c*) eternall life. For as the children of Iſrael (had they not been ill entreated in Egypt) would never have been ſo willing to go towards Canaan: ſo (were it not for the croſſes and afflictions of this life) Gods children would not ſo hartily long, & willingly deſire for the Kingdome of Heaven. For, we ſee many Epicures,

(*a*) *Ad mala ſervantur non moritura mali.* 1 *Sam.* 2: 25. (*b*) *Namque favor nimius non eſt favor, ira ſed ingens, At favor in magno ſæpe dolore latet. Baſil. Anth. ſacra.* (*c*) *Crebris tribulationibus Eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere currant, incolatu præſentis exilii delectata, minus cœleſtem patriam ſuſpiret. Beda in Cant. Mundanus affectus præſentia amat, temporalia cumulat, ſpiritualia negligit, & cum totus ſe ſpargit in imis, nil poteſt amare de ſummis. Juſtin. Patriarch. de diſc. Monaſt. cap. 4.*

cures, that would be content to forgo Heaven, on condition that they might ſtill enjoy their earthly pleaſures, and (having never taſted the joyes of a better) how loth are they to depart this life? whereas the (*a* Apoſtle (that ſaw Heavens glory) tels us, that there is no more compariſon betwixt the joyes of Eternall life, and the pleaſures of this world, than there is betwixt the filthieſt dung and the pleaſanteſt meat: (*b*) or betwixt the ſtinkingeſt dung-hill, and the faireſt bedchamber. As therefore a loving Nurſe puts wormwood or muſtard on the breſt, to make the (*c*) childe the rather to forſake the dug, ſo God mixeth ſometimes affliction with the pleaſures and proſperitie of this life, leſt (like the children of this generation) they ſhould forget God, and fall into too much love of this preſent evill world, and ſo by Riches grow proud, by Fame inſolent, by liberty wanton, and ſpurn *with their heel againſt the Lord, when they wax fat*: Deut. 32:15. For if Gods children love the world ſo well, when (like a curſt Stepmother) ſhe miſuſeth and ſtrikes us, how ſhould we love this Harlot, if ſhe ſmiled upon us, and ſtroaked us, as ſhe doth her own worldly Brats? Thus doth God (like a wiſe and loving Father) *embitter* with croſſes the pleaſures of this life to his children, 1 Pet. 1:7. that (finding in this earthly ſtate no true and permanent joyes,) they might ſigh and long for eternall

[*a*] 2 Cor. 12. [*b*] Phil. 3:8 [*c*] *Ne ſancti viri aliqua elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Enchir. in lib. Reg.*

nall life, where firm and everlasting joyes are only to be found.

4. By affliction and sickneſſe God exerciſeth his Children, and the graces which he beſtoweth upon them. He refineth and tryeth their faith, as the Goldſmith doth his Gold in the (a) Furnace, to make it ſhine more gliſtering and bright: he ſtirreth us up to pray more diligently & zealouſly, & proveth what patience we have learned all this while in his (b) School. The like experience he maketh of our Hope, Love, and all the reſt of our Chriſtian vertues: which without this triall, would ruſt like iron unexerciſed; or corrupt like ſtanding waters, that either have no current, or elſe are not powred from veſſel to veſſel; whoſe taſte remaineth, and whoſe ſcent is not changed. And rather than a man ſhould keep ſtill the ſcent of his corrupt nature to damnation, who would not wiſh to be changed from ſtate to ſtate by croſſes and ſickneſſe, to Salvation! For as the *Camomile*, which is trodden, groweth beſt, and ſmelleth moſt fragrant; & as the fiſh is ſweeteſt that lives in the ſalteſt waters: ſo thoſe ſouls are moſt precious unto Chriſt, who are moſt exerciſed and afflicted with his Croſſe.

5. GOD ſendeth affliction, to demonſtrate unto the world the trueneſſe of his childrens love

(a) *Ut igne purgati & ab admixtione vitiorum carnalium defatati, ſplendeant examinatæ innocentiæ claritate. Hil. in Pſa. 56.* (b) *Schola crucis ſchola lucis: Gubernator in tempeſtate dignoſcitur, in acie miles probatur, delicata jactatio eſt, cum periculum non eſt: conflictatio in adverſis, probatio eſt vitæ. Cyp. Ser. 4 de Immor. Jer. 48: 11.*

love & ſervice. Every hypocrite will ſerve God whileſt he proſpereth and bleſſeth him, as the Devil falſely accuſed *Iob* to have done; Job 1:5, 10. but who (ſave his loving child) will love and ſerve him in adverſity, when God ſeemeth to be angry and diſpleaſed with him; yea, & cleave unto him moſt inſeparably, when he ſeemeth (with the greateſt frown, and diſgrace to reject a man, and to caſt him out of his favour, yea, when he ſeemeth to wound and kill as an enemie: yea, then to ſay with Job; *Though thou Lord kill me, yet will I put my truſt in thee.* Job 13:15. The loving and ſerving of GOD, and truſting in his mercie, in the time of our correction and miſery, is the trueſt note of an unfained child and ſervant of the Lord.

6. Sanctified affliction is a ſingular help to further our true converſion, & to drive us home by repentance to our heavenly Father. *In their affliction* (ſaith the Lord) *they will ſeek me diligently* Hoſ. 5:15. Egypts burdens made *Iſrael cry unto GOD.* Exod. 3:7. *Davids* troubles made him pray. Pſal 86:7. *Hezechias* ſickneſſe made him to weep: Iſa. 38: and miſerie drove the *Prodigall child* to return and ſue for his Fathers grace and mercie. Luke 15:16.&c. Yea, we read of many in the Goſpel, that by ſickneſſes and afflictions were driven to come unto Chriſt, who (if they had health & proſperity as others) would have (like others) neglected or contemned their Saviour, and never have ſought unto him for his ſaving health and grace. For as the Ark of Noah, the

the higher it was toſſed with the Flood, the neerer it mounted towards Heaven, ſo the ſanctified Soul, the more it is exerciſed with affliction, the neerer it is lifted towards God. Oh bleſſed is that Croſſe, that draweth a ſinner to (a) come (upon thee knees of his heart) unto Chriſt, to confeſſe his own miſery, and to implore his endleſſe mercy! Oh bleſſed, aye bleſſed be that Chriſt, that never refuſeth the ſinner that cometh unto him, though weather-driven by affliction and miſerie!

7. Affliction worketh in us pitie and compaſſion toward our fellowbrethren, that be in diſtreſſe and miſery, whereby we learn to have fellowfeeling of their calamities. and to condole their eſtate *as if we ſuffered with them*, Heb. 13: 3. And for this cauſe Chriſt himſelf would ſuffer, and be *tempted in all things like unto us* (ſin onely excepted) *that he might be a mercifull High Prieſt, touched with the feeling of our infirmities*. Heb. 4: 13, and 2: 11, & 5: 8, 9. For none can ſo heartily bemoan the miſery of another, as he who firſt ſuffered himſelf the ſame affliction. Hereupon a ſinner in miſery may boldly ſay unto Chriſt;

*Non ignare mali miſeris ſuccurrito Chriſte.*
*Our frailtie ſith (O Chriſt) thou didſt perceive:*
*Condole our ſtate, who ſtill in frailtie cleave.*

8. God

(a) *Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris. Alb. in Pſal. 5. Pœnitent.*

8. God uſeth our ſickneſſes and afflictions, as means and examples both, to (*a*) manifeſt unto others the faith and vertues which he hath beſtowed upon us, alſo to ſtrengthen thoſe who have not received ſo great a meaſure of faith as we. For there can be no greater encouragement to a weak Chriſtian, than to behold a true Profeſſour (in the extreameſt ſickneſſe of his Body) ſupported with greater patience and conſolation in his Soul. And the comfortable and bleſſed departure of ſuch a man, will arm him againſt the fear of death, and aſſure him, that the hope of the godly is a far more precious thing than that fleſh and blood can underſtand, or mortal eyes behold in this valley of miſery. And were it not, that we did ſee many of thoſe whom we know to be the undoubted children of God, to have endured ſuch afflictions and calamities before us, the greatneſſe of the miſeries and croſſes which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpoſe S. James ſaith, God made Job and the Prophets an example of ſuffering adverſitie, and of long patience.

9. By afflictions God makes us conformable to the Image of Chriſt his Son, who being the Captain of our Salvation, was made perfect through ſufferings. Rom. 8: 18. 1 Pet. 4: 14. Heb. 2: 10. Heb. 2: 7. Matt. 27: 34. Luc. 24: 42. And

(*a*) *Sinit Deus juſtum incidere in calamitates, ut virtutem, quæ in illo latebat, aliis apertam manifeſtamque faciat.* Dam. l. 2. de Orth. c. 29.

And therefore he first bore the crosse in *shame*, before he was *crowned with glory*, & did first take *gall*, before he did eat the *hony combe*: (*a*) and was first derided *king of the Iewes* by the souldiers in the *High Priests Hall*, before he was saluted *King of Glory*, by the Angels in his Fathers courts. And the more lively our Heavenly Father shall perceive the Image of his naturall Son to appear in us, the better he will love us, and when we have, for time, born his likenesse in his sufferings, and fought, and overcome, we shall be crowned by Christ, and with Christ sit in his Throne, and of Christ receive the precious white stone, and Morning star, that shall make us shine like Christ for ever in his glory. Psalm. 24: 7. 2 Tim. 4: 7, 8. Rev. 3: 21. Rev. 2: 17, 18. Phil. 3: 21.

10. Lastly, that the godly may be humbled in respect of their own state and miseries: and God glorified by delivering them out of their troubles & afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*; he shall find in him just cause to punish him for his sin: yet the Lord in mercie doth (*b*) not alwayes in the affliction of his children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our

(*a*) *Fauus post mella gustavit, Tertul lib de Coron. milit c.* 14. (*b*) *In his quæ patimur nullam contra Deum murmur cordi nostro subrepat: quia ad quid hoc creator noster operatur, ignoramus. Greg. Ep.* 31.

our Savior Christ told his Disciples, Joh. 9:3, that the man was not born blind for his own or his Parents sin; but, that the work of GOD should be shewed on him. So he told them likewise, that *Lazarus sickneſſe was not unto the death, but for the glory of GOD.* Joh. 11:4. O the unſpeakable goodneſs of God, which turneth thoſe afflictions which are the ſhame and puniſhment due to our ſins, to be the ſubject of his honour and glory? (a)

Theſe are the bleſſed and profitable ends, wherefore GOD ſendeth ſickneſſe and affliction upon his children, whereby it may plainly appear that afflictions are not ſignes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chaſteneth them in this life; where, upon repentance therefore remains hope of pardon; rather than to refer the puniſhment to that Life where there is no hope of pardon, nor end of puniſhment. For this cauſe, the Chriſtians, in the (b) Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apoſtles rejoyced, that *they were counted worthy to ſuffer for Chriſts name.* Acts. 5:41. And the *Chriſtian Hebrewes ſuffered with joy the ſpoyling of their goods, knowing that they had in Heaven a better, and an enduring ſubſtance*

(a) *Malum pati, malum non eſt: malum facere, malum eſt: Chr. de prod. Jud.* (b) *Cum vexamur ac premimur, tum maximas gratias agamus indulgentiſſimo Patri quod corruptelam noſtram non patitur longius procedere, ſed plagis ac verberibus emendat. Lact. l. 5. c. 23.*

ſtance, Hebrewes 10:34. And in reſpect of thoſe holy ends, the Apoſtle ſaith, *That though no affliction for the preſent ſeemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of righteouſneſſe to them who are thereby exerciſed.* Pray therefore heartily, that as God hath ſent unto thee this ſickneſſe, ſo it would pleaſe him to come himſelf unto thee, with the ſickneſſe: by teaching thee to make thoſe ſanctified uſes of it, for which he hath inflicted the ſame upon thee.

### *Meditations for one that is recovered from ſickneſſe.*

IF GOD hath of his mercie heard thy Prayers, and reſtored thee to thy health again; conſider with thy ſelf.

1. That thou haſt now received from God, as it were, another life: Spend it therefore to the honour of God, in newneſſe of life. Let thy ſin dye with thy ſickneſſe: but live thou by grace to holineſſe.

2. Be not the more ſecure, that thou art reſtored to health, neither inſult in thy ſelf, that thou haſt eſcaped Death: but think rather, that GOD (ſeeing how unprepared thou waſt) that of his mercy heard thy prayer, ſpared thee, and given thee ſome little longer time of reſpit: that thou mayſt both amend thy life, and put thy ſelf in a better readineſſe againſt the time that he ſhal call for thee, without further delay, out of this world. For although thou haſt eſcaped this, it may be thou ſhalt not eſcape the next ſickneſſe.

3. Con-

3. Consider how fearfull a reckoning thou hadst made before the Judgment-Seat of Christ by this time, if thow hadst dyed of his Sickness. Spend therefore the time that remaines so, as that thou mayest be able to make a more chearfull *account* of thy life, when it must be expired indeed.

4. Put not far off the day of Death; thou knowest not for all this, how neer it is at hand: and (being so fairely warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater.

5. Remember thar thou hast vowed amendment & newness of life. Thou hast *vowed a vow unto God, defer not to pay it: for he delighteth not in fools: pay therefore that thou hast vowed.* Eccl. 5: 3. The unclean spirit is cast out? Oh let him not re-enter, with seven worse than himself. Math. 12: 43. &c. Thou hast sighed out the groans of contrition, thou hast wept the tears of repentance, thou art washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, Joh 5: 24. but of the *Angel of Gods presence*, Isa. 63: 9. *troubled* with the wrath due to thy sins, who descended into Hell, to restore thee to saving health and Heaven. *Return not now with the Dog, to thine own vomit:* nor like the *washed Sow*, *to wallow again in the mire* of thy former sins, and uncleanness: lest *being intangled and overcome again with the filthiness of sin*, which now thou hast escaped) thy *latter end prove worse than thy first beginning.* 2 Pet.

2 Pet. 2: 20, 22. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38 yeares disease: *Behold thou art made whole: sin no more, least a worse thing fall upon thee:* Joh. 5: 14. Secondly, to the Woman taken in Adultery: *Neither do I condemn thee: Go thy way and sin no more.* Joh. 8: 11. Teaching us, how dangerous a thing it is to relapse and *fall again into the former excesse of riot:* 1 Pet 4: 4. Take heed therefore unto thy wayes; and pray for grace, *that thou mayest apply thy heart unto wisdome;* Psa. 90: 12. during that small number of dayes which yet remain behinde. And for thy present mercy and health received, imitate the thankfull Leper, and return unto God this, or the like thanksgiving.

*A Thanksgiving to be said of one that is recovered from sickness.*

O Gracious and mercifull Father, who art the LORD of health and sickness, of life and of death; *who killest, and makest alive: who bringest down to the grave and raisest up again,* 1 Sam. 2: 6. who art the onely preserver of all those that trust in thee: I thy poor and unworthy servant, having now (by experience of my painfull sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercie in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again,

do

do here (upon the bended knees of my heart return (with the thankfull Leper) to acknowledge thee alone to be the GOD of my health and ſalvation, and to give thee the praiſe and glory, for my ſtrength and deliverance out of that grievous diſeaſe and maladie, and for thus turning my Mourning into mirth, my Sickneſſe into health, and my Death into life. Iſa. 38: 9. &c. My ſins deſerved puniſhment, and thou haſt corrected me, but haſt not given me over unto death. I looked (from the day to the night) when thou wouldeſt make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterneſſe of ſickneſſe oppreſſed me: I lifted up mine eyes unto thee, O Lord, and thou didſt comfort me: for thou didſt caſt all my ſins, behind thy back & didſt deliver my ſoul from the pit of corruption: and when I found no help in my ſelf, nor in any other creature (ſaying, I am deprived of the reſidue of my years, *I ſhall ſee man no more, among the inhabitans of the world*) *then didſt thou reſtore me to health again, and gaveſt life unto me: I found thee, O Lord, ready to ſave me.*

And now, Lord, I confeſſe, that, I can never yield unto thee ſuch a meaſure of thanks as thou haſt (for this benefit) deſerved at my hands. And (ſeeing that I can never be able to repay thy goodneſſe with acceptable works.) Oh, that I could with Mary Magdalene teſtifie the love and thankfulneſſe of my heart, with abounding tears! Oh what ſhall I be able to render unto thee, O Lord for all theſe benefits which thou haſt beſtowed upon

upon my ſoul. Surely, as in my ſickneſſe, when I had nothing elſe to give unto thee: I offered Chriſt and his merits unto thee as a ranſome for my ſins: ſo being now reſtored by thy grace unto my health and ſtrength, and having no better thing to give; Behold, O Lord, I do here offer up my ſelf unto thee, Rom. 12:1. beſeeching thee ſo to aſſiſt me with thy holy Spirit, that the remainder of my life, may be wholly ſpent in ſetting forth thy praiſe and glory.

O Lord, forgive me my former follies and unthankfulneſſe; that I was no more carefull to love thee according to thy goodneſſe, nor to ſerve thee according to thy will; nor to obey thee according to thy commandements; nor to thank thee according to thy benefits. And ſeeing thou knoweſt, that of my ſelf I am not ſufficient ſo much as to think a good thought, (much leſſe to do that which is good and acceptable in thy ſight:) aſſiſt me with thy grace and holy Spirit, that I may (in my proſperity) as devoutly ſpend my health in thy ſervice, as I was earneſt in my ſickneſſe to beg it at thy hands. And ſuffer me never to forget, either this thy mercie, in reſtoring me to my health, or thoſe Vows and Promiſes, which I have made unto thee in my ſickneſſe. With my new health, renew in me, O Lord, a right Spirit: which may free me from the ſlavery of ſin, and eſtabliſh my heart in the ſervice of grace. Work in me a greater deteſtation of all ſinnes (which were the cauſes of thy anger and my ſickneſſe:) and increaſe my faith in Jeſus

Christ, who is the Author of my heelth and salvation. *Let thy good Spirit lead me in the way that I should walk, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world*, Tit. 2:12. that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me, O my God, so to number my dayes, that I may apply my heart to that spirituall wisdome, which directeth to salvation.* Psal. 90:12. And to this end make me more zealous than I have been in Religion, more devout in prayer, more fervent in spirit, more carefull to hear, and profit by the preaching of thy Gospel, more helpfull to my poore brethren; more watchfull over my wayes; more faithfull in my calling; & every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evill day of affliction; in the time of health, think of sickneſse, in the time of sickneſse, make my self ready for death; and when death approacheth: prepare my self for Judgement. Let my whole life be an expreſſing of thankfulneſse unto thee for thy Grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousands of Angels, the four Beasts, and twenty four Elders, and all the creatures in Heaven and on the earth, acknowledge to be due unto thee, O Father, which sitteſt upon the throne, and the lamb thy Son*, Rev. 5:13, &c. who sitteth at thy right

right hand, and to the Holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance, all praise, honour, glory, and power, from this time forth and for evermore, Amen.

### *Meditations for one that is like to die.*

IF thy sickness be like to increase unto death; then meditate on three things. First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring thee.

First concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy bodie, but as a medicine to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto *Christ* thy Physician) to have thy soul healed. Matt. 9.12.

2. That the sorest sickness or painfullest disease which thou canst endure, is nothing, if it be compared to those dolours & pains, which *Iesus Christ* thy Saviour hath suffered for thee; when in bloody sweat he endured the wrath of God, the pains of Hell, and a cursed death which was due to thy sins. Luk. 21:44. Psalm 88: 7. Heb. 5:7. Is. 2:4. Psalm. 18:5, 7. Gal. 3:14. Justly therefore may he use those words of Jeremy; *Behold, and see if there be any sorrow, like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his*

*fierce wrath.* Lam. 1: 15. Hath the Son of God indured so much for thy Redemption, & wilt not thou a *sinfull* man indure a little sickness for his pleasure, (*a*) especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is lesse and easier than thy sins have deserved. Let thine *own* conscience judge whether thou hast not deserved worse than all that thou doest suffer.

Murmure dot therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishment. Think how willingly the damned in Hell would endure thy extreamest pains a thousand years, on condition that they had but the hope to be saved, and after so many years) to be eased of their eternall torments. And seeing that it is his mercy, that thou art not rather *consumed*, Lam. 3: 22. then corrected, how canst thou but bear patiently his temporall correction, seeing the end is to save thee from eternall condemnation? 1 Cor. 11: 32.

4. That nothing cometh to passe in this case unto thee, but such as ordinarily befell to others thy brethren: who (being the beloved and undoubted servants of God when they lived on earth) are now most *blessed and glorious* Saints with Christ in Heaven; Heb. 11: 35. &c. 1 Pet. 5: 9. as *Iob*, *David*, *Lazarus*, *&c.* They groaned

(*a*) *Dum legimus vel audimus, quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere liberter sustinere, Theod. ad 5. c. in Rom.*

groaned for a time, as thou doeſt, under the like burthen: but they are now delivered from all their miſeries, troubles, and calamities. And ſo likewiſe ere long (if thou wilt patiently tarry the Lords leiſure) thou ſhalt alſo be delivered from thy ſickneſſe and pain: either by reſtitution to thy former health with Job, or which is far better) by being received to heavénly reſt, with Lazarus.

5. Laſtly, that God hath not given thee over into the hand of thine enemie, to be puniſhed and diſgraced; but (being thy loving Father) he correcteth thee with his own mercifull hand. When David had his wiſh, to chuſe his own chaſtiſement, he choſe rather to be corrected by the hand of God; than by any other meanes; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* 2 Sam. 24: 14. Who will not take any affliction in good part, when it cometh from the hand of God from whom (though no *affliction ſeemeth joyous, for the preſent* Heb. 12: 11) we know nothing cometh but what is good: The conſideration hereof made *David* to endure *Shemeis* curſed rayling, with a great patience; 2 Sam. 16: 9, 10. and to correct himſelf another time for his impatience; *I ſhould not have opened my mouth becauſe thou diddeſt it*: Pſal. 39: 9. and to Job to reprove the unadviſed ſpeech of his wife: Job. 2. 10. *Thou ſpeakeſt like a fooliſh woman. What? ſhall we receive good at the hand of God, and not receive evill?* And though the cup of Gods wrath

due to our ſins, was ſuch a horrour to our Saviours humane Nature, that he earneſtly prayed that it might *paſſe from him* : Matt. 26:36. yet (when he conſidered that it was reached unto him by the hand and will of his Father) he willingly ſubmittted himſelf to drink it to the *very dregs* thereof. verſe 42. Nothing will more arm thee with patience in thy ſickneſſe, than to ſee that it commeth from the hand of thy heavenly Father, who would never ſend it, but, that he ſeeth it to be unto thee both needfull and profitable.

*The ſecond ſort of Meditations are, to conſider from what evils death will free thee.*

1. IT freeth thee from a corruptible body, which was conceived in the weakneſſe of fleſh, the heat of luſt, the ſtain of ſin, and born in the blood of filthineſſe; a living priſon of thy ſoul, a lively inſtrument of ſin, a very ſack of ſtinking dung, the excrements of whoſe noſtrils, eares, pores and other paſſages (duely conſidered) wil ſeem more loathſome then the uncleaneſt ſinck or vault. Inſomuch that whereas trees and plants bring forth leaves, flowers, fruits and ſweet ſmells, mans body brings forth, naturally, nothing but lice, wormes, rottenneſſe, *and filthy ſtinkes.* Pſalm. 14: 1. His affections, are altogether corrupted : and the imaginations of his heart are onely evill continually. Gen. 8: 5. Hence it is, that the ungodly is not ſatisfied with prophaneſſe, nor the voluptuous with pleaſures, nor the ambitious with preferments, nor the curious with preciſe-

neſſe

neſſe, nor the malicious with revenge, nor the lecherous with uncleanneſſe, nor the covetous with gain, nor the drunkard with drinking. New paſſions and faſhions do daily grow, new fears and afflictions do ſtill ariſe: here wrath lyes in wait, there vain-glory vexeth; here pride lifts up, there diſgrace caſts down; & every one waiteth who ſhall ariſe in the ruin of another. Now a man is privily ſtung with backbiters like fiery Serpents, anon he is in danger to be openly devoured of his enemies, like Daniels Lyons. And a godly man, where ere he liveth, ſhall ever be vexed (like Lot) with Sodomes uncleanneſse.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſin: Rom. 6: 7. ſo that after death *there ſhall be no more ſorrow, nor crying: neither ſhall there be any more pain, for God ſhall wipe away all tears from our eyes.* Rev. 21: 4. Yea by death we are ſeparated from the company of wicked men, and God *taketh away mercifull & righteous men from the evill to come.* So he dealt with *Ioſiah* 2 King. 22: 20. *I will gather thee to thy Fathers, and thou ſhalt be put in thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And God *hides them for a while in the grave, untill the indignation paſſe over,* Iſa. 26: 20. So that as Paradiſe is the Heaven of the ſouls joy: ſo the grave may be tearmed the Heaven of the bodies reſt.

3. Whereas this wicked body lives in a world of wickedneſſe, ſo that the poor ſoul cannot look

out at the Eyes, and not be infected; nor hear by the Ear, and not be distracted; nor smell at the Nostrils, and not be tainted; nor tast with the Tongue, and not be allured; nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the Soul: by death the soul shall be delivered from this thraldome, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15, 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill a world and freeth us from such a body of bondage and corruption!

*The third sort of Meditations, to consider what good Death will bring unto thee.*

1. DEath bringeth the godly mans Soul to enjoy an immediate communion with the blessed Trinity, in everlasting blisse and glory.

2. It translates the soul from the miseries of this world, the contagion of sin, and society of sinners, to the *Citie of the living God, the celestiall Hierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in Heaven, and to God the Iudge of all, and to the souls of just men made perfect, and to Iesus Mediator of the new Covenant.* Heb. 12: 22, 23, 24.

3. Death putteth the Soul into the actuall and full possession of all the inheritance and happinesse, which Christ hath either promised unto the in his Word, or purchased for thee by his blood.

This

This is the good and happineſse, whereunto a bleſsed death will bring thee. And what truly religious Chriſtian that is young, would not wiſh himſelf old, that his appointed time might the ſooner approchto enter into this celeſtiall Paradiſe, where thou mayeſt exchange thy braſſe for gold, thy vanitie for felicitie, thy vileneſſe for honour, thy bondage for freedome, thy leaſe for an inheritance, and thy mortall ſtate for an immortal life? He that doth not daily deſire this bleſſedneſſe above all things, of all others he is leſſe worthie to enjoyit.

If (a) *Cato Uticenſis*, and *Cleombrotus*, two Heathen men (reading *Platoes* book of the immortalitie of the Soul) did voluntarily, the one break his neck, the other run upon his ſword, that they might the ſooner (as they thought) have enjoyed thoſe joyes: what a ſhame is it for Chriſtians (knowing thoſe things in a more excellent meaſure and manner, out of Gods own Book) not to be willing to enter into thoſe heavenly joyes; Eſpecially when their *Maſter* calls for them thither. Matt. 25: 21. If therefore there be in thee any love of *God*; or deſire of thine own happineſſe, or ſalvation: when the time of thy departing draweth neere; that time, I ſay, and manner of death, which GOD in his unchangeable counſell hath appointed and determined before thou waſt born: yield and ſurrender up (willingly and cheerfully) thy Soul into the mercifull hand of Jeſus Chriſt thy Saviour. And to this



(a) *Plut. in vit. Caton. Cicero Tuſc. quæſt. lib. 1.*

end, when the time is come, as the Angell, in the ſight of Manoah and his wife aſcended from the *Altar up to Heaven in the flame of the Sacrifice:* So endeavour thou that thy ſoul, in the ſight of thy friends, may from the *Altar of a contrite heart*, aſcend up to heaven, in the ſweet perfume of this, or the like ſpiritual ſacrifice of Prayer.

*A prayer for the ſick man, when he is told that he is not a man for this world, but muſt prepare himſelf to go unto God.*

O Heavenly Father, who art the *Lord God of the Spirits of all fleſh, and haſt made us theſe ſouls.* Num. 16:22, and 27:16. Acts 13: 25, 26. and haſt appointed us the time, as to come into this world, ſo (having finiſhed our courſe) to go out of the ſame. The number of my dayes, which thou haſt determined, are now expired, and I am come to that utmoſt bound, which thou haſt appointed, *beyond which I cannot paſſe* Jer. 38: 16. 2 Tim. 4:7. Pſ. 90:12. Job. 1: 4, 5, 14, & 16: 22. and 21: 21. Luke 22:33. I know O Lord, that if *thou entreſt into Iudgement, no fleſh can be juſtified in thy ſight*: Pſalm. 143: 2. And I (O Lord) of all others ſhould appear moſt impure and unjuſt, for I have not fought that good fight for the defence of thy Faith and Religion, 1 Tim. 4:7. Pſ. 47:12 with that zeal and conſtancy that I ſhould: but for fear of diſpleaſing the world, I have given way unto *ſins and errours*; and for deſire to pleaſe my fleſh I have broken all thy Commandements, in thought, word, and deed:

ſo

so that my *sins have taken such hold on me, that I am not able to look up, and they are more in number then the haires on my head. If thou wilt straitly mark mine iniquities, O Lord, where shall I stand?* Psalm 130:3. *If thou weighest me in the Ballance, I shall be found too light:* Dan. 5:27. For I am void of all righteousnesse that might merit thy mercy; and loaden with all iniquities that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Sons sake, *In whom thou art well pleased.* Matt. 3: 17. with all penitent and beleeving sinners, take pittie and compassion upon me, who am the chief of sinners. 1 Tim. 1:15. Blot out all my sins out of thy remembrance, and wash away all my transgressions out of thy sight, with the precious blood of thy Son: which I beleeve that he (as an undefiled Lamb) hath shed for the cleansing of my sins, Ezech. 18:22. Psalm 51:7. 1 Pet. 1:19. Joh. 1:29. In this faith I lived, in this faith I dye: beleeving *that Jesus Christ died for my sins, and rose again for my Justification.* Rom. 4:25. 1 Cor. 15:3, 4. And seeing that he hath endured that death, and *born the burthen of that Judgement,* 1 Pet 2:14. which was due unto my sinnes; O Father, for his death and passions sake, now that I am comming to appear before thy Judgement Seat) acquit and deliver me from that fearfull Judgement which my sins have justly deserved: and perform with me that gracious and comfortable promise, which thou hast made in thy Gospell; *That whosoever beleeveth in thee, hath ever-*

*Lasting life, and shall not come into judgement, but shall passe from death unto life.* Joh 5:24. strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O holy spirit, my patience; lay no more upon me, *than I am able to bear:* 1 Cor. 10:14. and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a wise Virgin, having the Wedding Garment of thy righteousnesse and holinesse) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Matt. 25:4. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. Matt. 12:12. Rev. 19:8. Rev. 19:7. Joh. 17:22. O Lord, reprove Satan, and chase him away: Zacha. 3:2. Deliver my Soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings, both spirituall and temporall bestowed upon me: especially for my redemtion, by the death of my Saviour Christ: I thank thee that thou hast protected me with thy holy Angels from my youth up untill now. Heb. 1:14. Luke 16:22. Matth. 8:11. Lord, I beseech thee, give them a charge to attend upon me, till thou calleſt for my soul; and then to carry her (as they did

the

the ſoul of Lazarus Luke 13 : 18.) into thy heavenly Kingdome. Epheſ. 1: 10. Act. 15: 11. And as the time of my departure ſhall approach neerer unto me; ſo grant, O Lord, that my ſoul may draw neerer unto thee: And that I may joyfully *commend my ſoul into thy hand*: as into the hands of a loving Father, and mercifull Redeemer; Pſal. 31 : 4. and at that inſtant, *O Lord graciouſly receive my ſpirit.* Acts 7 : 59. All which that I may do, aſſiſt, I beſeech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jeſus Chriſt his ſake, thy Son, my Lord, and onely Saviour: In whoſe name I give thee thy glory, and beg theſe things at thy hand, in that Prayer which Chriſt himſelf hath taught me, ſaying: *Our Father, &c.*

### *Meditations againſt deſpair, our doubting of Gods mercy.*

IT is found by continuall experience, that neer the time of death (when the Children of GOD are weakeſt) then Satan makes the greateſt flouriſh of his ſtrength: and aſſayles them with his ſtrongeſt temptations. For he knoweth, that either he muſt now or never prevail; for if their ſouls once get to Heaven, he ſhall never vex nor trouble them any more; and therefore he will now beſtir himſelf as much as he can, and labour to ſet before their eyes all the groſſe ſins which ever they committed, and the Judgements of God, which are due unto them, thereby to drive them, if he can, to deſeſpair; which is a grievouſer

vouser sin then all the sins that they committed or he can accuse them of.

If Satan (a) therefore trouble thy conscience more towards thy death, then in thy life time.

1. Confesse thy sins unto God, not onely in generall, but also in particular.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou doest injuriously or fraudulently detain or keep in thy possession any lands or goods, that of right do belong to any widow or fatherlesse child, presume not, as thou tenderst thy souls health, to look Christ the righteous Judge in the face, unlesse thou doest first make a restitution thereof to the right owner: for the Law of God, under the penaltie of his curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principall. Lev. 6: 2, 3, 4, &c. Numb. 5: 6, 7, 8. (b) And unlesse that like Zacheus thou doest make restitution of such goods and lands, according to GODS Law, thou canst never truely repent; Luk. 19: 8, 9. and without true repentance thou canst never be saved. Ezech. 15: 3, 12, 16. Mich. 6: 10, 11. Luke 13: 1. Jer. 18: 7. Act 2: 38. & 8: 22. 1 Pet. 3: 9. But though by the temtation of the devill thou hast done wrong and injurie; yet if thou doest truly repent, and make restitution to thy

(a) Satans first stratageme in time of death, (b) *Non remittitur peccatum nisi restituatur ablatum.*

thy power, the Lord hath promiſed to be merciſull unto thee, to hear the Prayers of his faithfull Miniſters for thee, to *forgive thee thy treſpaſſe* and ſin, and to receive thy ſoul in the merits of Chriſts blood, as a Lamb without blemiſh. Gen. 29: 7. Jam. 5: 14, 15, 16. Lev. 6: 6, 7.

3. Ask God for Chriſt his ſake pardon and forgiveneſſe. And then theſe troubles of mind are no diſcouragements, but rather comforts; exerciſes, not puniſhments. They are aſſurances unto thee, that thou art in the right way, for *the way to Heaven is by the gates of hell:* that is, by ſuffering pains in the body, and ſuch doubtings in the mind: that thy eſtate in this life being every way made bitter, the joyes of eternall life may reliſh unto thee better and more ſweet.

(*a*) If Satan tell thee that thou haſt no faith, becauſe thou haſt no feeling; meditate

1. That the trueſt faith hath oftentimes the leaſt feeling, and greateſt doubts; but ſo long as thou hateſt ſuch doubting, they ſhall not be laid unto thy charge; for they belong to the fleſh, from which thou art divorced. When thy fleſh ſhall periſh, thy weak inward man, which hates them, and loves the Lord Jeſus, ſhall be ſaved.

2. That it is a better faith to believe without feeling, then with feeling. The leaſt faith (ſo much as a *grain of Muſtard ſeed*, Matt. 17, 20. ſo much as is in an infant baptized) is enough to ſave the ſoul that loveth Chriſt, & believeth in him.

3. That

(*a*) Satans ſecond aſſault. The Chriſtians encounter.

3. That the Child of God, which desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the *Water of life*, Matth. 10: 14 Rev. 2: 6. Isa. 55: 1. who thirst for it (*a*). We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying. *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure, be strong, and he shall comfort thine heart.*

(*b*) If Satan shall aggravate unto thee the greatnesse, the multitude, and hainousnesse of thy sins, meditate

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least; and he is as willing to forgive many, as to pardon one; 1 Tim. 1: 15. And his mercy shineth more in pardoning great sinners, than small offenders: as appears in the examples of Manasses, Magdalen, Peter, Paul, &c. And where sin most abounded, there doth his grace rejoyce to abound much more. Rom. 5: 20.

2. That God did never forsake any man, till that man did first forsake God; as appeares in the examples of Cain, Saul, Achitophel, Ahazia, Judas, &c.

3. That

(*a*) Fox Act. Monu Fol. 1555. in the last Edition. Psalm. 27; 16. (*b*) Satans 3 assault. The Encounter.

3, That God calleth all, even thoſe ſinners who are heavy laden with ſin, Matt. 11; 23 and that he did never deny his mercy to any ſinner that asked his mercy with a penitent heart. This the Hiſtory of the Goſpell witneſſeth: There came unto Chriſt all ſorts of ſick ſinners; the blind, halt, lame, lepers; ſuch as were ſick of palſies, dropſies, bloody fluxes; ſuch as were *Lunatick*, and poſſeſſed with unclean ſpirits, and devils: Yet of all thoſe not one, that came and asked his mercy and help, went away without his errand. If mercy he aſked, mercy he found; were his ſins never ſo great, were his Diſeaſe never ſo grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved onely with the bowels of his owne compaſſion, and the ſight of their miſery) as to the woman of *Samaria*, the widdow of *Naim*, Luk. 7:13, Joh. 5:51. and to the ſick man that lay at the pool of *Betheſda*, who had been 38 years ſick. Eſa. 65:1. If he thus willingly gave his mercy to them that did not aſke it, and was found of them (as the Prophet ſaith) that ſought him not; will he deny mercy unto thee, who doſt ſo earneſtly pray for it with tears? and doſt, like the poor Publicane ſo herrtily knock for it with peniten fiſts, upon a bruiſed and broken heart? Eſpecially when thou prayeſt to thy Father, in the name and mediation of Chriſt, for whoſe ſake he hath promiſed to grant whatſoever we ſhall aſk of him. Joh. 14: 14. as ſure as God is true, he will not. Though Nineveh's ſins had provoked the Lord to ſend

out

out his ſentence againſt them, yet upon their repentance he recalled it again, and ſpared the Citie: how much more if thou likewiſe repenteſt, will he ſpare thee; ſeeing his ſentence is not yet gone forth againſt thee? If he deferred the Judgement all Ahabs dayes, for the externall ſhew onely which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy ſin, and return unto him for grace and mercy? (*a*)

He offered his mercy unto Cain (who murthered his innocent brother) *If thou doſt well, ſhalt thou not be accepted?* Gen. 4: 2. As if he ſhould have ſaid, If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both thou & thine Oblation alſo ſhall be acceptable unto me. And to Judas (that ſo treacherouſly betrayed him) in calling him Friend; Matt. 25: 50. a ſweet appellation of love? and when Judas offered, he willingly conſented with that mouth (*b*) (wherein never was found guile) to kiſſe thoſe diſſembling lips, under which lurked the poyſon of Aſps. 1 Pet. 2: 22. Pſalm 140: 3. Matt. 26: 50. Had Judas apprehended this word, friend, out of the mouth of Chriſt, as *Benhadad* did the word *brother* from the mouth of *Achab*, 1 Kings 20: 32, 33. doubtleſſe Judas ſhould have found the God of Iſrael more merci-

(*a*) *Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam. Aug. in Pſ. 50.* (*b*) *Judam non tam ſcelus quam deſperatio fecit penitus interire. Aug. lib. de util. pœnit. Scelerator omnibus, O Juda extitiſti, quem non pœnitentia duxit ad Dominum, ſed deſperatio traxit ad laqueum. Leo.*

mercifull then *Benhadad* found the *King of Iſrael*, verſ. 31. But God was more diſpleaſed with Cain for deſpairing of his mercy, then for *murthering his brother*: and with *Iudas for hanging himſelf*. then for betraying his Maſter: in that they would make the ſins of mortall men greater then the infinite mercy of the eternall God; or as if they could be more ſinfull then God was mercifull: Whereas the leaſt drop of Chriſts blood is of more merit to procure Gods mercy for thy ſalvation, then all the ſins (that thou haſt committed) can be of force to provoke his wrath to thy damnation.

(a) *If Satan ſhall ſuggeſt, that all this is true of Gods mercy, but that it doth not belong unto thee, becauſe that thy ſins are greater then other mens, as being ſins of knowledge, and of many yeares continuance, and ſuch as whereby others have been undone: and all (for the moſt part) committed willfully and preſumtuouſly againſt God and thy conſcience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee*; meditate

1. That many (who are now in heaven moſt bleſſed and glorious Saints) committed in the ſame kind (when they lived on earth) as great and greater ſins then ever thou haſt committed, and continued (before they repented) in thoſe ſins as long as ever thou haſt done. As therefore all their ſins, and the continuance in them, could not hinder Gods mercy, upon their repentance, from

(a) Satans fourth aſſault.

from forgiving their ſins, & receiving them into favour: no more ſhall thy *ſins and continuance* therein, hinder him from being mercifull unto thee, *if thou doſt repent as they did*: yea upon thy repentance, every one of their examples is a pledge that he will do the ſame unto thee that he did unto them. 1 Tim. 1:16. For as the leaſt ſin, in Gods Juſtice, without Repentance, is damnable; ſo the greateſt ſin, upon repentance, is (in his Mercy) pardonable. Thy greateſt and inveterateſt ſins are but the ſins of a Man, but the leaſt of his mercies is the mercy of God. Becauſe thou knoweſt thine own ſin, thou doubteſt whether they ſhall be pardoned: Mark how this doubtfull cauſe is reſolved by God himſelf. Many in Iſaias dayes thought (as thou doſt) that they had continued ſo long in ſin, that it was too late for them now to ſeek to return unto God for grace and mercy. But God anſwereth them; *Seek ye the Lord whileſt he may be found: call ye upon him whileſt he is near.* Iſa. 55:6, 7, 8. As if he had ſaid; whileſt life laſteth, and my Word is preached, I am near to be found of all that ſeek me, and pray unto me. The people reply: But we (O Lord) are grievous ſinners, and therefore dare not preſume to call upon thy Name; or to come near thine Holineſſe. To this the Lord anſwereth: Let the wicked forſake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But we would think (ſay the people) that if our

our ſins were but ordinary ſins, this promiſe of mercy might belong unto us. But becauſe our ſins are ſo great, and of ſuch long continuance, therefore we fear, leaſt when we appear before God, he will reject us. To this GOD anſwereth again: My thoughts (of mercy are not your thoughts, neither are your wayes (of pardonning) my wayes: for as the heavens are higher than the earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts. If therefore every ſinner in the world were a world of ſuch ſinners as thou art: do thou but (yet what God bids thee) Repent and Believe; & the blood of Jeſus Chriſt being the Blood of God, Acts 20: 28. *will cleanſe both thee and them from all your ſins.* 1 Joh. 1: 7.

2. That as God did fore-ſee all the ſins which the world did commit, and yet all thoſe could not hinder him from loving the world, ſo that he gave his onely begotten Son to the death to ſave as many of the world as would believe and repent: Joh. 3: 16. much leſſe ſhall thy ſins (being the ſins of the leaſt number of the world) be able to hinder God from loving thy ſoul; and forgiving thy ſins, if thou doſt Repent and Believe.

3. That if he loved thee ſo dearely (when thou waſt his enemy) that he payed for thee ſo dear a price, as the ſpilling of his Heart-blood: how can he now but be gracious unto thee, when to ſave thee, will coſt him but the caſting of a gracious look upon thee? Look not thou therefore to the greatneſſe of thy ſins, but to the infiniteneſſe

teneſſe of his mercy, which is ſo ſurpaſſing great that if thou putteſt all thine own grievous ſins together, and addeſt unto thoſe the ſins of Cain and Judas, and putteſt unto them all the ſins of all the Reprobates in the world: (doubtleſſe it would be a huge heap;) yet compare this huge heap with the infinitie mercy of God, and there will be no more compariſon betwixt them, then betwixt the leaſt Mole-hill, and the greateſt Mountain in a Countrey. The cries of the grievouſeſt ſin that ever we read of, could never reach up higher then unto Heaven: as the crie of the ſins of Sodom. Gen. 10: 13. *but the mercy of God* (ſaith David Pſalm 108: 4.) *reacheth up higher then the heavens*, and ſo overtoppeth all our ſins. And if *his mercy be greater then all his works*, Pſalm 145: 9. it muſt needs be greater then all thy ſins. And ſo long as his mercy is greater then the ſins of the whole world, doe thou but repent, there is no doubt of pardon.

(*a*) *If Satan ſhall object, that thou haſt many times vowed to repent, & haſt made a ſhew of repentance for the time, and yet didſt fall to the ſame ſins again, and again, and that all thy repentance was but fained and a mocking of God: And that ſeeing thou haſt ſo often broken thy vow, therefore God hath with drawn his mercy, and hath changed his love, &c.* meditate

(*b*) 1. That though this were true (which indeed is hainous? yet it is no ſufficient cauſe why thou ſhouldeſt deſpaire, ſeeing that this is the common

(*a*) Sathans fifth aſſault. (*b*) The Encounter.

common case of all the children of God in this life, who vow so oft to forbear some sin, (*a*) till perceiving their weaknesse not able to perform it, they vow that they will vow no more. Their vowes shew the desires of their spirituall man; their breakings, the weaknesse of their corrupt flesh. And our oft slips to the same sins Christ foresaw, when he taught us to pray daily, *O Father, Forgive us our trespasses.* And why doth Christ enjoyn thee (who art but a sinfull man) to forgive thy Brother *seven times in a day, if he shall return seven times in a day*, Luk. 17: 3, 4. and say, *It repenteth me?* but to assure thee, that he (being the God of mercy, & goodnesse it self) will forgive unto thee thy *Seventy times sevenfold* sins a day, which thou hast committed against him, if thou return unto him by true repentance, Matt. 28: 21, 22. The *Israelites* were cured by looking (though with weak eyes) on the *Brazen Serpent*, as oft as they were stung by the fierie Serpents in the Wilderness, Num. 21: 9. to assure thee (*b*) that upon thy tears of repentance, thou shalt be reco-

(*a*) I remember, saith Luther, that Staupitius was wont to tell me. *Ego plusquam millies Deo vovi, &c.* I have more then a thousand times vowed unto God that I would amend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know, that I cannot keep it. Unlesse therefore God will be mercifull unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good works will stand me in no stead. This is the state of the dearest children of God in this life: Read Luther on Galat. Chap. 5. (*b*) *Post lachrymas gemitusque graves clementia Christi, Confestim est oculos ante locanda tuos.*

recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmnesse* of Gods Covenant: Jam. 1: 17. Rom. 8: 28. Rom 9: 11. Though thou varieſt with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return: for there is no variableneſſe with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own unchangeable purpose, and hath delivered to thy keeping the Keyes which are (*a*) *Faith and repentance*; and whileſt thou haſt them, thou mayeſt perſwade thy ſelf that thy salvation is sure and safe: For whom God loveth, he loveth to the end: and never repenteth of beſtowing his love on them who repent and believe. Luke 22: 62. Luke 24: 47, &c. Joh. 10: 21. & Joh. 13: 1. Rom. 11: 29. Rom. 8: 30.

(*b*) Laſtly. If Sathan ſhall perſwade thee that thou haſt been doubting a long time, and that it is beſt for thee now to deſeſpair, ſeeing thy ſins increaſe, and thy judgement draweth near: meditate

1. That no ſins (though never ſo great) ſhould be a cauſe to move any Chriſtian to deſpair, ſo long as Gods mercy by ſo many millions of degrees

(*a*) By theſe keyes Peter opened heaven to himſelf, & afterwards unto the reſt of the Apoſtles with others. (*b*) Sathans ſixth aſſault.

grees is greater, and that every penitent and believing ſinner hath the pardon of all his ſins confirmed by the word and Oath of God; two immutable things, wherein it is impoſſible that God ſhould lie: Heb. 6: 18. His word is, that whoſoever doth repent of his ſin, Ezek 18: 22. whatſoever; (for both time, and ſins, and ſinners are indefinite) (*a*) from the bottom of his heart, God will blot forth all his ſins out of his remembrance, that they ſhall be mentioned unto him no more. If we will not take his word (which God forbid we ſhould doubt of) he hath given us his oath: *As I live I deſire not the death of the wicked, but that the wicked turn from his way, and live.* Ezech. 33: 1. As if he had ſaid: will ye not believe my word? I ſwear by my life, that I delight not to damn any ſinner for his ſins, but rather to ſave him, upon his converſio and repentance. The Meditation hereof moved Tertullian to exclaim: (*b*) O how happy are we, when God ſweareth that he willeth not our damnation! Oh, what miſerable wretches are we, if we will not believe God, when he ſweareth his truth unto us! Liſten, O drooping Spirit, whoſe Soul is aſſailed with wayes of faithleſſe deſpair, how happie were it to ſee many like thee and Hezekias Iſa. 38: 14: (who mourn like Doves for the ſence of ſin, and chatter like Cranes and Swallowes for the fear of Gods anger) rather than to behold many who die like beaſts, without any feeling of their own eſtate, or any fear of Gods wrath or tribunall ſeat, before which they are to appear?



(*a*) D. King of London his Lectures on Jonah (*b*) *felices nos quorum cauſa jurat Deus: O miſerrimos nos ſi non Deo quidem juranti credimus. Tertul.*

Comfort thy ſelf, O languiſhing ſoul; for if this earth hath any, for whom Chriſt ſpilt his blood on the Croſſe, thou aſſuredly art one. Cheer up therefore thy ſelf in the Alſufficient Atonement of the Lambe, which *ſpeaketh better things then that of Abel.* Heb. 12: 24. And pray for thoſe who never yet obtained the grace to have ſuch a ſenſe and deteſtation of ſin. Thou art one indeed, for whom Chriſt dyed; and for whom a wounded ſpirit (judging rather according to his feeling, then his faith) hath wrung that dolefull voyce of Chriſt: *My God, my God, why haſt thou forſaken me?* Matt. 27: 46. And doubt not, but ere long thou ſhalt as truly reigne with him, as now thou doeſt ſuffer with him: for *Yea, and Amen* hath ſpoken it. No ſin bars a man from ſalvation, but onely *incredulity* and *impenitency*: 2 Tim. 2: 11. 2 Cor. 1: 20. Rev. 3: 14. nothing makes the ſin againſt the Holy Ghoſt unpardonable, but want of repentance. Heb. 6: 6. Thy unfained deſire to repent, is as acceptable unto God, as the perfecteſt repentance that thou couldeſt wish to performe unto him.

Meditate on theſe Evangelicall comforts, and thou ſhalt ſee, that in the very agony of death, God will ſo aſſiſt thee with his Spirit, that when Satan looketh for the greateſt victory, he ſhall receive the fowleſt foil; yea, when the eyeſtrings are broken, that thou canſt not ſee the light, Jeſus Chriſt will appear unto thee to comfort thy Soul, and his holy Angels will carry thee into his *heavenly Kingdome.* Then ſhall thy friends behold

hold thee, like Manoahs Angel) doing wonders indeed, when they shall ſee a frail man in his greateſt weakneſſe (by the meer aſſiſtance of Gods Spirit) overcoming the ſtrength of ſin, the bitterneſſe of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, aſcend up with Angels victoriouſly into heaven.

*An Admonition to them who come to viſit the ſick.*

THey who come to viſit the ſick, muſt have a ſpeciall care not to ſtand dumb and ſtaring in the ſick perſons face, to diſquiet him, not yet to ſpeak idly, and to ask unprofitable queſtions, as moſt do.

If they ſee therefore that the ſick party is like to die, let them not diſſemble, but lovingly and diſcreetly admonish him of his weakneſſe, and to prepare for eternal life. One hour well ſpent, when a mans life is almoſt outſpent, may gain a man the aſſurance of eternall life. Sooth him not with the vain hope of this life, leaſt thou betray his Soul to eternall Death. Admonish him plainly of his eſtate, and ask him briefly theſe or the like Queſtions.

*Queſtions to be asked of a ſick man, that is like to die.*

DOeſt thou believe that Almighty God, the Trinity of Perſons in Unity of Eſſence, hath by his power made heaven and earth, & all things therein? and that he doth ſtill by his Divine pro-

vidence govern the ſame; ſo that nothing comes to paſſe in the world, not to thy ſelf, but what his divine hand and counſel hath determined before to be done?

2. Doſt thou confeſſe, that thou haſt transgreſſed, and broken the holy Commandements of Almighty God in thought, word, and deed? And haſt deſerved for breaking his holy laws, the Curſe of God, which containeth all the miſeries of this life, and everlaſting torments in hell fire, when this life is ended, if ſo be that God should deal with thee according to thy deſerts?

3. Art thou not ſorry in the heart that thou haſt ſo broken his Laws, and neglected his ſervice, and worship, and ſo much followed the world, and thine own vain pleaſures? And wouldeſt thou not lead a holier life, if thou wert to begin again?

4. Doeſt thou not from thy heart deſire to be reconciled unto God in Jeſus Chriſt, his bleſſed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the ſight of God, and making requeſt unto him for thy Soul?

5. Doſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, believing that *Jeſus Chriſt the onely Mediator of the New Teſtament, is able perfectly to ſave them that come unto God by him; ſeeing he eve liveth to make interceſſion for them?* Heb. 9. 25 1 Tim. 2: 5. And wilt thou with David ſay unto Chriſt, *Whom have I in heaven but thee? An*

*the*

*there is none upon earth that I deſire beſide thee?* Pſ. 73:25.

6. Doſt thou confidently believe, and hope to be ſaved by the onely merits of that bloody death and paſſion, which thy Saviour Jeſus Chriſt hath ſuffered for thee? not putting any hope of ſalvation in thine own merits, nor in any other meanes or creatures; being aſſuredly perſwaded. That there is no ſalvation in any other? & that there is no other name under heaven, whereby thou muſt be ſaved? Act. 4:12. Act. 10:4.

7. Doſt thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of perſon whatſoever? And doſt thou as willingly (from thy heart) ask forgiveneſſe of them whom thou haſt grievouſly wronged in word or deed; And doſt thou caſt out of thy heart all malice and hatred, which thou haſt born to any body: that thou mayeſt appear before the face of Chriſt (the *Prince of peace*) *in perfect love and charity*; Eſa. 9:6. Heb. 12:24.

8. Doth thy conſcience tell thee of any thing, which thou haſt wrongfully taken? and doth ſtill with-hold from any widdow or fatherleſſe children, or from any other perſon whomſoever; Be aſſured, that unleſſe thou ſhalt reſtore (like *Zacheus*) theſe goods and lands (if thou be able) thou canſt not truly repent; and without true repentance, thou canſt not be ſaved, nor look Chriſt in the face, when thou ſhalt appear before his judgement-ſeat.

9. Doeſt thou firmly believe that thy body

ſhall be raiſed up out of the Grave, at the ſound of the laſt Trumpet? and that thy body and ſoul ſhall be united together, again in the reſurrection-day, to appear before the Lords Jeſus Chriſt: and thence to go with him into the kingdome of Heaven, to live in everlaſting Bliſſe and glory?

If the ſick party ſhall anſwer to all theſe queſtions like a faithfull Chriſtian, then let all who are preſent; joyn together and pray for him, in theſe or the like words.

*A Prayer to be ſaid for the ſick by them who viſit him.*

O Mercifull Father, who art the Lord & giver of life; and to whom belongs the iſſues from death: we thy children here aſſembled, do acknowledge that (in reſpect of our manifold ſins) we are not worthy to aske any bleſſing for our ſelves at thy hands, much leſſe to become ſuiters to thy Majeſty in the behalf of others: yet becauſe *thou haſt commanded* us to pray one for another, eſpecially for the ſick, and haſt promiſed *that the prayers of the righteous ſhall availl much with thee*: in the Obedience therefore of thy Commandement, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſtie; in the behalf of this our deare Brother (or Siſter) whom thou haſt viſited with the chaſtiſement of thine own fatherly hand. We could gladly wish the Reſtitution of his health, and a longer continuance of his life and Chriſtian Fellowship amongſt us: but for as much

much as it appeareth (as far as we can diſcern) that thou haſt appointed by this viſitation, to call for him out of this mortall life: we ſubmit our wills to thy bleſſed will, and humbly intreat for Jeſus Chriſt his ſake, and the merits of his bitter death and paſſion (which he hath ſuffered for him) that thou wouldeſt pardon and forgive unto him all his ſinnes; as well that wherein he was conceived and born, as alſo all the offences and transgreſſions which ever ſince to this day and houre he hath committed, in thought, word and deed againſt thy divine Majeſty. Caſt them behind thy back, *remove them as far from thy preſence, as the Eaſt is from the Weſt*; Pſal. 103: 12. blot them out of thy remembrance; lay them not to his charge; waſh them away with the Blood of Chriſt, that they may no more be ſeen, and deliver him from all the Judgements, which are due unto him for his ſins, that they may never trouble his Conſcience, nor riſe in Judgement againſt his Soul: and impute unto him the righteouſneſſe of Jeſus Chriſt, whereby he may appear righteous in thy ſight: And in this extremitie at this time, we beſeech thee look down from heaven upon him with thoſe eyes of grace and compaſſion, wherewith thou art wont to look upon thy children in their affliction and miſerie. Pittie thy wounded Servant, like the good Samaritan, for here is a ſick Soul that needeth the help of ſuch an heavenly Phyſician. O Lord increaſe his faith, that he may believe that Chriſt died for him, and that his blood cleanſeth

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### *A Prayer to be ſaid for the ſick by them who viſit him.*

O Mercifull Father, who art the Lord & giver of life; and to whom belongs the iſſues from death: we thy children here aſſembled, do acknowledge that (in reſpect of our manifold ſins) we are not worthy to aske any bleſſing for our ſelves at thy hands, much leſſe to become ſuiters to thy Majeſty in the behalf of others: yet becauſe *thou haſt commanded* us to pray one for another, eſpecially for the ſick, and haſt promiſed *that the prayers of the righteous ſhall availl much with thee*: in the Obedience therefore of thy Commandement, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſtie; in the behalf of this our deare Brother (or Siſter) whom thou haſt viſited with the chaſtiſement of thine own fatherly hand. We could gladly wish the Reſtitution of his health, and a longer continuance of his life and Chriſtian Fellowship amongſt us: but for as much

much as it appeareth (as far as we can diſcern) that thou haſt appointed by this viſitation, to call for him out of this mortall life: we ſubmit our wills to thy bleſſed will, and humbly intreat for Jeſus Chriſt his ſake, and the merits of his bitter death and paſſion (which he hath ſuffered for him) that thou wouldeſt pardon and forgive unto him all his ſinnes; as well that wherein he was conceived and born, as alſo all the offences and transgreſſions which ever ſince to this day and houre he hath committed, in thought, word and deed againſt thy divine Majeſty. Caſt them behind thy back, *remove them as far from thy preſence, as the Eaſt is from the Weſt*; Pſal. 103: 12. blot them out of thy remembrance; lay them not to his charge; waſh them away with the Blood of Chriſt, that they may no more be ſeen, and deliver him from all the Judgements, which are due unto him for his ſins, that they may never trouble his Conſcience, nor riſe in Judgement againſt his Soul: and impute unto him the righteouſneſſe of Jeſus Chriſt, whereby he may appear righteous in thy ſight: And in this extremitie at this time, we beſeech thee look down from heaven upon him with thoſe eyes of grace and compaſſion, wherewith thou art wont to look upon thy children in their affliction and miſerie. Pittie thy wounded Servant, like the good Samaritan, for here is a ſick Soul that needeth the help of ſuch an heavenly Phyſician. O Lord increaſe his faith, that he may believe that Chriſt died for him, and that his blood cleanſeth

him from all his ſins: and either aſſwage his pain, or elſe increaſe his patience, to indure thy bleſſed will and pleaſure. And (good Lord) lay no more upon him, then thou ſhalt enable him to bear. Heave him up unto thy ſelf, with thoſe ſighs and groanes which cannot be expreſſed. Make him now to feel what is the hope of his Calling: and what is the exceeding greatneſs of thy Mercy and power towards them that believe in thee. And in his weakneſſe, O Lord, ſhew thou thy ſtrength. Defend him againſt the Suggeſtions & temptations of Satan: who (as he hath all his life time) will now in his weakneſſe eſpecially, ſeek to aſſail him, and to devour him. O ſave his ſoul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chaſe away all evill and malignant Spirits far from him. Make him more and more to loath this world, and *deſire to be looſed, and to be with Chriſt*: And when that good hour and time ſhall come, (wherein thou haſt determined to call for him out of this preſent life) give him grace peaceably & joyfully to yeeld up his ſoul into thy mercifull hands. And do thou receive him into thy mercy, and let thy bleſſed Angels carry him into thy kingdome. Make his laſt hour his beſt hour, his laſt words his beſt words, and his laſt thoughts his beſt thoughts. And when the ſight of his Eyes is gone, and his tongue ſhall fail to do his office, grant (O Lord) that his ſoul may (with Stephen) behold Jeſus Chriſt in heaven ready to receive him: and that thy Spirit within him may

*make*

*make requeſts for him, with ſighs which cannot be expreſſed.* Rom. 8: 26. Teach us in him to read and ſee our own end and mortality, and therefore to be carefull to prepare our ſelves for our laſt ends, and put our ſelves in a readineſs againſt the time that thou ſhalt call for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or Siſter) thy ſick ſervant, unto thy eternall grace and mercy, in that Prayer, which Chriſt our Saviour hath taught unto us, ſaying,

*Our Father which art in Heaven*, &c.

Thy Grace, O Lord Jeſus Chriſt, thy love, O heavenly Father, thy comfort and conſolation: O holy Spirit, be with us all, and eſpecially with this thy ſick ſervant, to the end, and in the end, *Amen.*

Let them read often unto the Sick, ſome ſpecial Chapters of the holy Scriptures, as;

The three firſt Chapters of the book of *Job.*

The 14, and 19 Chapters of *Job.*

The 34 Chapter of *Deuteronomy.*

The two laſt Chapters of *Joshua.*

The 17 Chapter of the firſt of *Kings.*

The 2, 4, and 12 Chapters of the ſecond of *Kings.*

The 38, 40, and 65 Chapters of *Iſaiah.*

The Hiſtory of the Paſſion of Chriſt.

The 8 Chapter of the *Romans.*

The 15 Chapter of the firſt Epiſtle to the *Corinthians.*

The 4 of the firſt Epiſtle to the *Theſſalonians.*

The 5. Chapter of the ſecond Epiſtle of Paul to the *Corinthians*.

The firſt and laſt Chapters of Saint *James*.

The 11, and 12 to the *Hebrewes*.

The firſt Epiſtle of *Peter*.

The three firſt, and the three laſt Chapters of the *Revelations*, or ſome of theſe.

And ſo exhorting the ſick party to wait upon God, by Faith and Patience, till he ſend for him; and praying the Lord to ſend them a joyfull meeting in the Kingdome of Heaven, and a bleſſed Reſurrection at the laſt day, they may depart at their pleaſure in the peace of God.

*Conſolations againſt impatiency in ſickneſſe.*

IF in thy ſickneſſe by extremity of pain thou be driven to impatiency, meditate

1. That thy ſins have deſerved the pains of hell: therefore thou mayeſt with greater patience endure theſe fatherly corrections.

2. That theſe are ſcourges of thy *heavenly Father*, Heb. 12: 9. and the rod that is in his hand. If thou didſt ſuffer with reverence, being a child, the correction of thy earthly parents; how much rather ſhouldeſt thow now ſubject thy ſelf (being the Child of God) to the chaſtiſement of thy heavenly Father, ſeeing it is for thine eternall good?

3. That Chriſt ſuffered in his ſoul and body a far grievouſer pain, for thee; therefore thou muſt more willingly ſuffer his bleſſed pleaſure for thine own good. Therefore ſaith Peter (1 Pet. 2: 21.) *Chriſt ſuffered for you, leaving you an example*, that

*that ye ſhould follow his ſteps.* And, *Let us*, (ſaith Saint *Paul*, Heb. 12: 2. *run with joy the race that is ſet before us, looking unto Jeſus, the Author and finisher of our faith, who for the joy that was ſet before him, endured the Croſſe, &c.* (*a*)

4. That theſe afflictions which now you ſuffer, *are none other but ſuch which are accompliſhed in our brethren that are in the world*, as witneſſeth *Peter*, 1 Pet. 5: 9. Yea, Jobs afflictions were far more grievous. There is not one of the Saints, which now are at reſt in Heavenly Joyes, but endured as much as you do, before they went thither: Yea, many of them willingly ſuffered all the torments that Tyrants could inflict upon them (*b*), that they might come to thoſe heavenly joyes, whereunto you are now called. And you have a promiſe that the *God of all grace, after that you have ſuffered a while, will make you perfect, eſtabliſh, ſtrengthen, and ſettle you.* 1 Pet. 5: 10. And that God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that ye may be able to bear it. 1 Cor. 10: 13.

5. That GOD hath determined the time when thy affliction ſhall end, as well as the time when it began: *Thirtie eight years* were appointed the ſick man at *Bethesdaes* poole. Joh. 5: 5. *Twelve*



(*a*) *Vir dolorum, Iſa.* 53: 5. (*b*) *S. Romitus, cum quot annis gravi morbo tentaretur à Deo, doluit quod uno anno liber eſſet, ac ſi à Deo tunc deſertus fuiſſet.*

*yeares to the Woman with the bloody issue*, Matth. 9: 20. *Three Moneths to Moses*: Exod. 12. *Ten dayes tribulation to the Angell* of the Church of Smyrna, *three dayes plague to David* Rev. 2: 10. Yea the number of the godly mans tears are registred in Gods book, and the quantitie kept in his Bottle. 1 Sam. 24: 23.

The time of our troubles (saith Christ) is but a *modicum*, (*a*) Gods anger lasts but a moment (saith *David*, Psal. 56: 8. A little season (saith the Lord) & therefore calls all the time of our pain, but the hour of sorrow. David (for the swiftnesse thereof) compares our present troubles to a Brook Ps. 80: Rev. 6: 11. Psal 110: 7. and Athanasius to a Showr (*b*). Compare the longest misery that man indures in this life, to the eternity of heavenly joyes, & they will appear to be nothing. And as the sight of a Son safe born makes the Mother forget all her former deadly pain: Joh. 16: 21. so the sight of Christ in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, Acts 7. who, as soon as he saw *Christ*; forgot his own wounds, with the horrour of the grave, and terror of the stones, and sweetly yeelded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds: *Be faithfull unto the death, and he will give thee the Crown of eternall life.* Rev. 2: 10.

6. That

(*a*) *Modicum & videbis me.* Joh. 16. 6. (*b*) *Nubecula est, citò transibit.*

6. That you are now called to Repetitions in Christs School; to see how much Faith, Patience, and Godlinesse you have learned all this while: and whether you can (like *Job* Job 2: 10.) *receive* at the hand of God *some evill*, as well as you have hitherto received a great deal of good. As therefore you have alwaies praied, Thy will be done, so be not now offended at this which is done by his holy will.

7. *That all tinghs shall work together for good to them that love God.* Rom. 8: 28, 38, 39. *in so much that neither death, nor life, nor Angels, nor Principalities, nor powers,* &c. *shall be able to separate us from the love of God, which is in Jesus Christ our Lord.* Assure your self, that every pang (*a*) is a prevention of the pains of Hell; every respite, an earnest of Heavens Rest; And how many stripes do you esteem Heaven worth? As your life hath been a comfort to others; so give your friends a Christian example to die, and deceive the devill as Job did. It is but the Crosse of Christ sent before, to crucifie the love of the World in thee, that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms, his holy Crosse, carry it after him unto him: thy pain will shortly passe, the joyes shall never passe away.

S 7 Con-

(*a*) *Morbus non malis adnumerandus, quia multis utiliter accidit, Basil. in Hexaem. Morbus est utilis quædam institutio, quæ docet caduca asperuere & cœlestia spirare, Nazian. ad Philagrium.*

*Conſolations againſt the fear of Death.*

IF in the time of thy ſickneſſe thou findeſt thy ſelf fearfull to die; meditate

1. That it argueth a daſtardly mind to fear that which is not: for in the *Church of Chriſt* there is no *death*, Iſaiah 25: 7, 8. And, *Whoſoever liveth and believeth in Chriſt, ſhall never die*, John 11: 26. Let them fear Death, who live without Chriſt. Chriſtians die not; but when they pleaſe God, they are like Enoch, tranſlated unto God, Gen. 5: 24. Their pains are but *Eliahs fiery Chariot* to carrie them up to heaven: 1 King. 2: 11, 12. or like Lazarus ſores, ſending them to *Abrahams boſome*. Luke 16: 2. In a word, if thou be one of them, that, like *Lazarus, loveſt Jeſus, thy ſickneſſe is not unto the death, but for the glory of God*: who of his love changeth thy living death to an everlaſting life. And if any Heathen man, as Socrates, Curtius, Seneca, &c. dyed willingly, (when they might have lived, in hope of the immortalitie of the Soul: wilt thou being trained ſo long in Chriſts Schoole, (and now called to the *Marriage* Supper of the bleſſed *Lamb*, Apoc. 19: 7.) be one of thoſe Gueſts that refuſe to go to that *joyfull Banquet*? God forbid.

2. Remember that thy abode here, is but the ſecond degree of thy life: for after thou hadſt firſt lived nine moneths in thy mothers womb, thou waſt of neceſſity driven thence, to live here in a *ſecond degree* of life. And when that num-

ber

ber of Moneths, which God hath determined for this life, are expired, Job 14: 1. thou muſt likewiſe leave this, and paſſe to a third degree in the other world: which never ends. Which to them that live and die in the Lord, ſurpaſſeth as farre this kinde of life, as this doth that which one lives in his mothers wombe. To this laſt & excellenteſt degree of life, through this doore, paſſed Chriſt himſelfe, and all his Saints that were before thee: and ſo ſhall all the reſt after them and thee. Why ſhouldeſt thou feare that which is common to all Gods Elect? Why ſhould that be uncouth to thee, which was ſo welcome to all them; Feare not death, for as it is the Exodus of a bad, ſo it is the Geneſis of a better world: (a) the end of a temporall, but the beginning of an eternall life.

3. Conſider that there are but three things that can make Death ſo fearfull unto thee: firſt, the loſſe thou haſt thereby: ſecondly, the pain that is therein: thirdly, the terrible effects which follow after: All theſe are but falſe fires, and cauſleſſe fears. For the firſt, if thou leaveſt here uncertain goods, which *Thieves may rob*; Matth. 6: 19, 20. thou ſhalt find in Heaven a true Treaſure, that can never be taken away: theſe were but lent thee, as a Steward upon accounts, thoſe ſhall be given thee, as the reward for ever. If thou leaveſt a loving wife; thou ſhalt be married to Chriſt, which is more lovely: If thou leaveſt Children

(a) *Mors præſentis vitæ exitus, & introitus melioris. Bern. in Ep. ad Rom.*

Children and Friends, thou shalt there find all thy Religious Anceſtours, and Children departed: yea, Chriſt; & all his bleſſed Saints & Angels; & as many of thy Children as be Gods Children, shall there follow after thee. Thou leaveſt an *earthly poſſeſſion, and an Houſe of clay*, Job 14: 1. and thou shalt enjoy an *Heavenly inheritance* and *manſion of glory*: 2 Cor. 5: 1. which is purchaſed, prepared, & reſerved for thee. What haſt thou loſt! Nay, is not death unto thee gain? Go home, go home, and we will follow after thee.

Secondly, for the pain in death, the fear of death more pains many, than the very pangs of death: for many a Chriſtian dyes without any great pangs, or pains (*a*). Pitch the Anchor of thy hope on the firme grond of the word of God, who hath promiſed in thy weakneſſe to perfect his ſtrength, and not to ſuffer thee to be tempted above that thou art able to bear, 1 Cor. 10: 12. And Chriſt will shortly turn all thy temporall pains to his eternall joyes.

Laſtly, as for the terrible effects which follow after death, they belong not unto thee; being a Member of Chriſt, for Chriſt by his death hath taken away the ſting of death to the faithfull; ſo that now there is no *condemnation to them that are in Chriſt Jeſus*. Rom. 8: 1. And Chriſt hath proteſted, that *he that believeth in him, hath everlaſting life, and shall not come into condemnation, but hath paſſed from death unto life*. Joh. 5:

(*a*). *Timor mortis ipſa morte pejor.*

5: 24. Hereupon the holy Spirit from Heaven ſaith; Bleſſed are the dead that die in the Lord; and that from henceforth they reſt from their labours, and their works do follow them. In reſpect therefore of the faithfull, death is ſwallowed up in victory, and his ſting, which is ſin, & the punishment thereof, is taken away by Chriſt. 1 Cor. 15. 1 Theſ. 4. Eſa. 26. Rev. 14. 1 Joh. 4: 1. Hence Death is called (in reſpect of our bodies) a ſleepe and reſt: in reſpect of our ſouls, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord; Luk. 3. 2 Cor. 5. Phil. 2. a diſſolution of ſoul and body to be with Chriſt. What ſhall I ſay? Precious in the ſight of the Lord is the death of his ſaints. Theſe pains are but thy throwes and travell to bring forth eternall life. (a) And who would not paſſe through Hell, to go to Paradiſe? much more through death? There is nothing after death, that thou needeſt fear? not thy ſins, becauſe Chriſt hath payed thy ranſome; not the Judge, for he is thy loving Brother? not the Grave, for it is the Lords bed; not Hell, for thy Redeemer keeps the keyes; not the Devill, for Gods Holy Angels pitch their tents about thee, and will not leave thee till they bring thee to Heaven. Thou waſt never nearer Eternall life: glorifie therefore Chriſt by a bleſſed death. Say cheerfully, come Lord Jeſus; for thy ſervant cometh unto thee: I am willing, Lord, help my weakneſſe.

Seven

(a) *Mortis porta gloriæ Gre. janua vitæ. Ber.*

*Seven Sanctified Thoughts, and mournfull ſighs of a ſick man ready to die.*

NOw for as much as God of his infinite mercy doth ſo temper our pain and ſickneſſe, that we are not alwayes oppreſsed with extremity: but gives us in the middeſt of our extremities ſome reſpite, to eaſe and refresh our ſelves; thou muſt have an eſpeciall care (conſidering how short a time thou haſt, either for ever to loſe or to obtain Heaven) to make uſe of every breathing time, which God doth afford thee; & during that little time of eaſe, to gather ſtrength againſt the fits of greater anguish. Therefore in theſe times of relaxation and eaſe; uſe ſome of theſe short thoughts and ſighs.

*The firſt thought.*

SEeing every man enters into this life in tears, paſseth it in ſweat, and ends it in ſorrow, ah what is there in it that a man should deſire to live any longer in it! O What a folly is it, that when the Mariner roweth with all his force to arrive at the wished port, and that the traveller never reſteth till he comes to his journeys end, we fear to deſcry our Port; and therefore would put back our Bark, to be longer toſſed in this continuall tempeſt, we weep to ſee our journeys end, and therefore deſire our journey to be lengthened, that we may be more tired with a foul and comberſome way.

*The*

*The ſpirituall Sigh thereupon.*

O Lord, this life is but a troubleſome Pilgrimage: *few* in dayes, but *full* in evils: and I am weary of it, by reaſon of my ſins: Let me therefore (O Lord) intreat thy Majeſty in this my *bed of ſickneſſe*, as Elias did under the Juniper-tree in his affliction: *It is now enough, O Lord, that I have lived ſo long* in this valley of miſerie: *take my ſoul into thy mercifull hands, for I am no better then my Fathers.*

*The ſecond Thought.*

THink with what a body of ſin thou art loaden: Rom. 7: 24. what great civill wars are contained in a little World; Lam. 1: 1. the flesh fighting againſt the Spirit, paſſion againſt reaſon: Gal. 5: 17. Earth againſt Heaven, and the world within thee banding it ſelf for the World without thee; and that but one onely mean remaines to end this Conflict, Death; which (in Gods appointed time) will ſeparate thy Spirit from the flesh, the pure and regenerate part of thy ſoul, from that part which is impure and unregenerate.

*The ſpirituall Sigh upon the ſecond Thought.*

O *Wretched man that I am, who ſhall deliver me from the body of this death?* Rom. 7: 14. O my ſweet Saviour Jeſus Chriſt, *thou haſt redeemed me with thy precious blood, and becauſe thou haſt delivered my ſoul from ſin, mine eyes from tears, and my feet from falling.* 1 Pet. 2. Rev.

Rev. 5: 9. I doe here from the very bottom of my heart, aſcribe the whole praiſe and glory of my ſalvation, to thy onely grace and mercy; ſaying (with the holy Apoſtle) *Thanks be unto God which hath given me the victory through our Lord Jeſus Chriſt.* 1 Cor. 15: 57. Pſalm 145.

*The third thought.*

THinke how it behooves thee to be aſſured that thy ſoule is Chriſts: for death hath taken ſufficient gages to aſſure himſelf of thy body; in that all thy Senſes begin already to die, ſave onely the ſenſe of pain; but ſith the beginning of thy being began with pain, marvel the leſſe if the end conclude with dolours. But if thoſe temporall dolours (which onely afflict thy body) be ſo painfull: O Lord: *Who can endure the devouring fire; Who can abide the everlaſting burning?* Iſa. 33: 14.

*The ſpirituall Sigh upon the third Thought.*

O Lord Jeſus Chriſt, the Son of the living God, who art the onely Phyſician that canſt eaſe my body from pain; and reſtore my Soul to life eternall; put thy Paſſion, Croſſe, & Death, betwixt my Soul and thy Judgements; and let the merits of thy Obedience ſtand betwixt thy Fathers Juſtice and my diſobedience, and from theſe bodily pains receive my ſoul into thine everlaſting peace: for I cry unto thee with *Stephen, Lord Jeſus receive my ſpirit.* Acts 7: 59.

*The*

*The fourth Thought.*

THink that the worſt that death can do, is but to ſend thy ſoul, ſooner than thy flesh would be willing, to Chriſt and his heavenly joyes: Remember, that that worſt is thy beſt hope. The worſt therefore of death, is rather a help than a harm.

*The ſpirituall Sigh upon the fourth Thought.*

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee: forſake not him that in miſerie flyeth unto thy Grace for ſuccour and mercy; O ſound that ſweet voice in the eares of my Soul, which thou ſpokeſt unto the penitent thief on the Croſſe, This day ſhalt thou be with me in Paradiſe. Luke 23, 45. For I, O Lord, do (with the Apoſtle) from my Soul ſpeak unto thee, *I deſire to be diſſolved, and to be with Chriſt.*

*The fifth Thought.*

THink (if thou feareſt to die) That in Mount Sion there is no death: Iſa. 25: 7, 8. for he that believeth in Chriſt ſhall never die, John 11: 25. And if thou dareſt to live, without doubt the life eternall (whereunto this life is a paſſage) ſurpaſſeth all. There do all the faithfull departed (having ended their miſeries) live with Chriſt in joyes; and thither ſhall the godly which ſurvive, be gathered out of their troubles, to enjoy with him eternall reſt.

*The ſpirituall Sigh upon the fifth Thought.*

O Lord thou ſeeſt the malice of Satan, who (not contenting himſelf, *like a roaring lion*, 1 Pet. 5: 8. all the dayes and nights of our life, to ſeek our deſtruction) ſhews himſelf moſt buſie, when thy Children are weakeſt and neareſt to their end. O Lord reprove him, and preſerve my ſoul. He ſeeks to terrifie me with death, which my ſins have deſerved; but let thy holy Spirit comfort my ſoul with the aſſurance of eternall Life, which thy Blood hath purchaſed, aſſwage my pain, increaſe my patience, (and if it be thy bleſſed will) end my troubles: for my ſoul beſeecheth thee, with old bleſſed *Simeon*, *Lord now let me thy ſervant depart in peace, according to thy Word.* Luke 22: 9.

*The ſixth Thought.*

THink with thy ſelf, what a bleſſing God hath beſtowed upon thee above many millions of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falſely: Thou haſt lived in a true Chriſtian Church, and haſt grace to die in the true Chriſtian Faith, and to be buried in the *Sepulchre of Gods Servants*, who all wait for the *hope of Iſrael*; the raiſing of their bodies in the Reſurrection of the Juſt. Acts 26: 6, 7. Luke 14: 14.

*The ſpirituall Sigh upon the ſixth Thought.*

O Lord Jeſus Chriſt, *who art the Reſurrection and the life*: Joh. 11: 2, 26. vers 24. *in whom whoſoever believeth, ſhall live though he were dead.* I believe, that whoſoever liveth and believeth in thee ſhall never die: I know that I ſhall riſe again in the Reſurrection of the laſt day, for I am ſure that thou my Redeemer liveſt: *And though that after my death worms deſtroy this body, yet I ſhall ſee thee my Lord, and my God in this flesh.* Job. 19: 25, 26. Grant therefore, O Chriſt, for thy bitter death and Paſſions ſake, that at that day I may be one of them to whom thou wilt pronounce that joyfull ſentence; *Come ye bleſſed of my Father, inherit the kingdome prepared for you before the foundation of the world.* Matth. 25: 4.

*The ſeventh Thought.*

THink with thy ſelf how Chriſt endured for thee a *curſed death*, Gal. 3: 13. and the wrath of God, which was due unto thy ſins, and what terrible pain and cruel torments the Apoſtles and Martyrs have voluntarily ſuffered for the defence of Chriſts Faith, when they might have lived by diſſembling or denying him: how much more willingly ſhouldeſt thou be to depart in the Faith of Chriſt, having leſſe pains to torment thee; and more means to comfort thee?

*The ſpirituall Sigh upon the ſeventh Thought.*

O Lord, my ſins have deſerved the pains of Hell, and eternall death: much more theſe fatherly corrections, wherewith thou doeſt afflict me, *But O bleſſed Lamb of God, which takeſt away the ſins of the World*, Joh. 1: 25. *have mercy upon me; and waſh away all my filthy ſins with thy moſt precious blood*: Rev. 5: 1. *and receive my ſoul into thy heavenly Kingdome; for into thy hands; O Father, I commend my Spirit*, Luke 23: 4. *and thou haſt redeemed me, O Lord, thou God of truth.* Pſalm. 31: 5.

*The ſick perſon ought now to ſend for ſome godly and religious Paſtor.*

IN any wiſe remember (if conveniently it may be) to ſend for ſome godly and religious Paſtor, not onely to pray for thee at thy death (for God in ſuch a caſe hath promiſed *to hear the Prayer of the righteous Prophet; and Elders of the Church* Gen. 20: 7. Jer. 18: 20, and 3: 1. Ezech. 4: 14. 1 Sam. 9: 7. & 21: 19, 22. 1 Sam. 5: 14, 15, 16.) but alſo upon thy confeſſion, and unfained repentance to abſolve thee of thy ſins. For, as Chriſt hath given him a Calling, to *baptize thee unto repentance for the remiſſion of thy ſins*; Mark. 1: 4. Act. 19: 5. ſo hath he likewiſe given him a calling and power, & authority, (upon repentance) to abſolve thee from thy ſins. 1 Cor. 5: 4. 1 Cor. 10: 1. I *will give thee the Keyes of the Kingdom of Heaven and whatſoever thou ſhalt bind upon earth*

*earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven,* Matt. 16: 19 Matt. 18: 18. And again, *Verily I say unto you, Whatsoever ye binde on earth, shall be bound in Heaven, and whatsoever ye loose in earth, shall be loosed in heaven:* Joh. 20: 21. And again, *Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* This doctrine was as ancient in the Church of God, as Job: for Elihu tells him. *That when GOD strikes a man with malady on his bed, so that his soul draweth near the grave, and his life to the buriers:* Job. 33: 13. If there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousnesse, then will he have mercy upon him, &c. And answerable hereunto (saith James) *If the sick have committed sins,* (upon his repentance, & the prayers of the Elders) *they shall be forgiven him: these have power to shut Heaven, and to deliver* (the scandalous impenitent sinners) *to Sathan;* 1 Cor. 5: 5. For, *the weapons of the warfare are not carnall, but mighty through God, to cast down,* &c. *and to have vengeance in readinesse against all disobedience:* 2 Cor 10: 9. &c. They have the Key of loosing, therefore the power of absolving.

The Bishops and (*a*) Pastors of the Church do not forgive sin by any absolute power of their

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(*a*) *Ministri peccata remittunt, non αὐτεξουσίως, sed ὀργανικῶς.*

own (for so onely Christ their Master forgiveth sins) but Ministerially, as the servant of Christ, and stewards, to whose fidelity the Lord and Master hath committed his Keyes: 1 Cor. 5: 4. 1 Cor. 4: 1, 2. Act. 13: 38. and that is, when they do declare and pronounce either publikely or privately, by the word of God, what bindeth, what looseth, and the mercies of God to penitent sinners; or his Judgement to impenitent and obstinate persons: and so do apply the generall promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them as [by his Ministers on earth (*a*)] declare whom he remitteth & bindeth, and to whom he will open the Gates of heaven, and against whom he will shut them. And therefore it is not said: whose sins ye signifie to be remitted, but whose sins ye remit: They then do remit sin, because Christ by their ministery remitteth sins; as *Christ* by his *Disciples loosed Lazarus*, Joh. 11: 44. And as no water could wash away *Naamans* Leprosie, but the water of Jordan, (though other Rivers were as clear, because the promise was annexed unto the Water of Jordan, and not of other Rivers; So, though another man may pronounce the same words, yet have they not the same efficacy and power to work on the Conscience, as when they are

(*a*) To this end saith Basil. in Ascet. c. 13. *Christus omnibus Pastoribus & Doctoribus æqualem tribuit potestatem, cujus signum est, quo omnes ex æquo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement. Thes. 4. John 10.*

are pronounced from the mouth of Christs Ministers, becauſe that the promiſe is annexed to the Word of God in their mouthes: John 20: 23. for them hath he choſen, Act. 1: 24. ſeparated, Act. 13: 2. and ſet apart Rom. 1: 1. for this work, and to them he hath committed the *Miniſtery and word of reconciliation*, 2 Cor. 5: 18, 19. by their holy *calling*, and *ordination* Act. 13: 2. 1 Cor. 1. Heb. 5: 4. they have received the Holy Ghoſt, & the miniſteriall power of binding & looſing. They are ſent forth of the Holy Ghoſt for this work whereunto he hath called them.

And Chriſt gives his Miniſters power to forgive ſins to the penitent, in the ſame words that he teacheth us in the Lords prayer, to deſire God to forgive us our ſins; to aſſure all penitent ſinners, that God by his Miniſters abſolution, doth fully, through the merits of Chriſts blood, forgive them all their ſins. So that what Chriſt decreeth in Heaven, *In foro Iudicii*, the ſame he declareth on earth by his reconciling Miniſters, *in foro pœnitentiæ*: ſo that as God hath reconciled the world to himſelf by Jeſus Chriſt; ſo hath he (ſaith the Apoſtle) given unto us the Miniſtery of reconciliation.

He that ſent them to baptize, ſaying, Go & teach all nations, baptizing them, &c. ſent them alſo to remit ſins, ſaying, As my Father ſent me, ſo ſend I you: whoſoever ſins ye remit, they are remitted unto them, &c. John. 20: 12, 13. As therefore none can baptize, (though he uſe the ſame water and words) but onely the lawfull

Minister 1 Cor. 2: 7, 10. Heb. 5: 4. whom Christ hath called & authorised to this divine & ministeriall function; so though others may comfort with goods words, yet none can absolve from sin but onely those to whom Christ hath committed the holy Ministery & word of reconciliation: 2 Cor. 5: 18, 19. and of their absolution Christ speaketh, he that heareth you heareth me. Luke 10:16. In a doubtfull tittle thou wilt ask the counsel of thy skilfull Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician, and is there no danger in dead of damnation for a sinner to be his own Judge?

Judicious Calvin (*a*) teacheth this point of Doctrine most plainly: Etsi omnes mutuo nos debeamus consolari, &c. *Altough* (saith he) *we ought to comfort & confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sins: Insomuch as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private confessions of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul, whose office it is (both publickely and privately) to administer Evangelicall Consolations to Gods people.*

Beza

(*a*) *Lib. 4. Inst. c. 4. sect. 12.*

*Beza* highly (*a*) commendeth this practice: and *Luther* saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most (*b*) soundly maintained the truth of this doctrine: but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin; racking their Consciences to confesse, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to private persons, but to publike States. But the truth of Gods Word is, that no person, having received orders in the Church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that onely Christ hath: Rev. 3: 9. Mat. 2: 7. Luk. 5: 21. the other is the Key of Ministery, and this he gives to his Ministers, who are therefore called the Ministers of Christ; Matt. 16: 10. The Stewards of Gods Mysteries: 2 Cor. 4: 1. the Ambassadours of Reconciliation, 1 Cor. 5: 20. Bishops, Pastors, Elders, &c. (*c*) But Christ never

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(*a*) *In Antith. Papatus & Christianismi vol. 1. fol. 66. Luther. tom. 6. fol. 109. & seq.* (*b*) Witness our Liturgy. D. Hol. absolved D. Rainold, who not being able to speak, kissed the hand wherewith he was absolved. (*c*) *Ministerii clavis duplex est, una scientia discernendi. 1 Cor. 12: 10. 1 Joh. 4: 1. Jer. 25: 15. Alia est potestas ligandi & absolvendi. John 2: 8. Matt. 17: 41. Heb. 7: 24, 27, 28.*

never ordained in the New Teſtament, any order of ſacrificing Prieſts, neither is the name of ἱερεὺς which properly ſignifieth Sacerdos, or ſacrificing Prieſt, given to any officer of Chriſt in all the New Teſtament: Neither do we read in all the New Teſtament, of any, who confeſſed himſelf to a Prieſt, but Judas. Neither is there any reall Prieſt in the New Teſtament, but onely Chriſt. Neither is there any *part of his Prieſthood* to be now accompliſhed on *Earth*; Heb. 8:4. Heb. 7:15. but that which he fulfilleth in Heaven, by making interceſſion for us. Seeing therefore Chriſt never ordained any order of Sacrificing Prieſts; & that Popiſh Prieſts ſcorn the name of Miniſters of the Goſpell, to whom onely Chriſt committeth his Keyes: It neceſſarily followeth, that no Popiſh Prieſt can truly either excommunicate, or abſolve any ſinner; or have any lawfull right to meddle with Chriſts Keyes. But the Antichriſtian abuſe of this Divine Ordinance ſhould not aboliſh the lawfull uſe thereof betwixt Chriſtians & their Paſtours, in *caſes* of *diſtreſſe* of *conſcience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*; nor to raiſe up an humble ſpirit, than this ſpirituall conference between the Paſtor and people committed to their charge. If any ſin therefore troubleth thy conſcience, confeſſe it to Gods Miniſter, ask his Counſell, and if thou doſt truly repent, receive his Abſolution: And then doubt not *in foro conſcientiæ*

*ſcientia* but thy ſins are as verily forgiven on earth, as if thou didſt hear Chriſt himſelf *in foro Iudicii*, pronouncing them to be forgiven in Heaven. He that heareth you, heareth me. Luke 10:16. Try this, and tell me whether thou ſhalt not find more eaſe in thy conſcience, than can be expreſſed in words. Did prophane men conſider the Dignity of this Divine calling, they would the more honour the calling, & reverence the perſons.

The ſick man (having thus eaſed his conſcience, and received his abſolution) may do well having a convenient number of faithfull Chriſtians joyned with him) to receive the holy Sacrament of the Lords Supper, to encourage him in his Faith, to diſcourage the devil in his aſſaults. In this reſpect the (a) Council of Nice termeth this Sacrament, *Viaticum, the ſouls proviſion for her journey.* And albeit the Lords Supper be an Eccleſiaſticall action, yet for as much as our Lord (at the firſt inſtitution) celebrated it in a private houſe, Matt. 26:18. Luk. 22:12. and that S. Paul termeth the houſes of Chriſtians, the Churches of Chriſt: Rom. 16:5. Phil. 2:v. 2. and that Chriſt hath promiſed *to be in the middeſt of the faithfull, where but two or three are gathered together in his name.* Mat. 18:20. I ſee no reaſon, but if Chriſtians deſire it (when they are not, through ſickneſſe, able to come to the Church, but if Chriſtians deſire it (when Paſtors ought to adminiſter unto them the Sacra-



(a) *Concil. Nic. Can.* 12.

ments at home: He ſheweth more ſimplicity than knowledge, who thinks that that ſavours of a private Maſſe: for a Maſſe is called private, not becauſe it is ſaid in a private houſe, but becauſe as Biſhop (*a*) Jewell teacheth out of (*b*) Aquinas, the Prieſt receiveth the Sacrament himſelf alone, without diſtribution made unto others; and then it is private, although the whole Pariſh be preſent and look upon him. There is as much difference between ſuch a communion, and the Antichriſtian idoll of a private Maſſe, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon ſuch an extraordinary occaſion, Chriſt his inſtitution is obſerved; Many faithfull Brethren meet together, and tarry one for another, Chriſt his death is remembred and ſhewed, & the Miniſter, together with the faithfull, and the ſick party do communicate. M. Calvin (*c*) ſaith, That he doth very willingly admit adminiſtring of that communion to them that are ſick? when the caſe & oportunity ſo requireth: & in (*d*) another place he ſaith; *That he hath many weighty reaſons to compell him not to deny the Lords Supper unto the ſick.* Yet I would wiſh all Chriſtians to uſe to receive often (in

(*a*) Jewell againſt Harding. Art. 1. of private Maſſe. Fol. 4. (*b*) *In miſſis privatis ſufficit ſi unus ſit præſens, ſcilicet Miniſter, qui populi totius perſonam gerit. 4 in par. 3. quæſt. 38. Art. 3.* (*c*) *De cœnâ adminiſtrationi ita ſentio, libenter admittendum eſſe hunc morem, ut apud ægrotos celebretur communio, cum res ita & oportunitas ferat. Epiſt. 51.* (*d*) *Cur cœnam ægrotis negandam eſſe non arbitror, multæ & graves cauſæ me impellunt. Ep. 93.*

(in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Master Perkins (*a*) saith very well, The fruit and efficacy of the Sacrament is not to be restreined to the time of receiving, *but it extends it self to the whole time of mans life afterwards*; the efficacy whereof, did men throughly understand, they should not need to be often exhorted to receive it.

As therefore when a wicked Liver dyeth, he may say to Death, as Ahab said to Eliah; 2 Kings 22: 20. Hast thou found me, *O mine enemy*? So on the other side, when it is told a penitent sinner, that death knocks at the door, & begins to look hem in the face, he may say of death, as David said of Ahimaaz, 2 Sam. 17: 20. Let him come and welcome: for he is a good man, and commeth with good tidings: he is the messenger of Christ, and bringeth unto me the joyfull newes of eternall Life. (*b*) and as the Red Sea was a gulph to drown the Egyptians to destruction; but a passage to the Israelites to conveigh them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the Gate to everlasting life and salvation. And one day of a (*c*) blessed death, will



(*a*) Perk. his right way to dying well. (*b*) *Ut moriare pius vivere discе pie.* (*c*) *Summum hominis bonum, bonus ex hac vita exitus.*

make an amends for all the ſorrows of a bitter life.

When therefore thou perceiveſt thy Soul departing from thy body, pray with thy tongue if thou canſt, elſe pray in thy heart and mind theſe words, fixing the eyes of thy ſoul upon Jeſus Chriſt thy Saviour.

*A Prayer at the yeelding up of the Ghoſt.*

O Lambe of God, Joh. 1. 29. which by thy Blood haſt taken away the ſins of the World, have mercy upon me a ſinner, Lord Jeſus receive my Spirit, Act. 7: 19. Amen.

*When the ſick party is departing, let the faithfull that are preſent, kneel down and commend his ſoul to God, in theſe or the like words.*

O Gracious God, and mercifull Father, who art our refuge and ſtrength, and a very preſent help in trouble: lift up the light of thy favourable countenance at this inſtant upon thy Servant, that now cometh to appear in thy preſence: waſh away, good Lord, all his ſinnes, by the merits of Chriſt Jeſus blood, that they may never be laid to his charge. Increaſe his Faith, preſerve and keep ſafe his Soul from the danger of the devill, and his wicked Angels. Comfort him with thy holy Spirit, cauſe him now to feel that thou art his loving Father, and that he is thy Child by Adoption and Grace. Save, O Chriſt the price of thine own blood, and ſuffer him not to be loſt, whom thou haſt bought ſo deerly.

Receive

Receive his ſoul, as thou didſt the penitent Thief into thy heavenly Paradiſe: Let thy bleſſed Angels conduct him thither, as they carried the ſoul of Lazarus, and grant unto him a joyfull reſurrection at the laſt day. O Father, hear us for him, and hear thine own Son, our onely Mediator, that ſits at thy right hand, for him and us all: even for the merits of that bitter death and paſſion which he hath ſuffered for us: In confidence whereof, we now recommend his ſoul into thy fatherly hands, in that bleſſed Prayer, which our Saviour hath taught us, in all times of our troubles, to ſay unto thee, *Our Father* &c.

*Thus far of the Practice of Piety in dying in the Lord.*

*Now followeth the Practice of Piety in dying for the Lord.*

THe Practice of Piety in dying for the Lord, is termed Martyrdome. (a) Martyrdom is the teſtimony which a Chriſtian beareth to the Doctrine of the Goſpel, enduring any kind of death to invite many, and to confirm all, to imbrace the truth thereof. To this kind of death (b) Chriſt hath promiſed a Crown: Be thou faithfull unto death, and I will give thee the crown of life. Which promiſe the Church ſo firmly

T 6 beleeveth,

(a) *Sanguis Martyrum Semen Eccleſiæ.* (b) *Martyres acceperunt non dederunt coronas. Leo. Martyrio coronamus. Euſ.* uſually δώσω σοι τὸν στέφανον τῆς ζωῆς. *Rev.* 2: 10. *Ber. Ser. in feſt. Innoc. Frid. Nan. in vita Johan. Flores hiſt. ad An* 95.

beleeveth, that they termed Martyrdom it ſelf a Crown: And God, to animate Chriſtians to this excellent prize, would, by a prediction, that Stephen, the firſt Chriſtian Martyr, ſhould have his name of a Crown.

Of Martyrdome there are three kinds:

1. *Sola voluntate*, in will only, as John the Evangeliſt, who (being boiled in a Cauldron of Oil) came out rather anointed then ſod, and died of old age at Epheſus.

2. *Solo opere*, in deed onely: as the Innocents of Bethlehem. Matt. 2.

3. *Voluntate & opere*, Both in will and deed: as in the Primitive Church, Stephen, Acts 7. Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thouſands. And in our daies, Cranmer, Latimer, Hooper, Ridley, Farrer, Bradford, Philpot, Sanders, Glover, Taylor and others innumerable. (*a*) whoſe fiery zeal to Gods truth brought them to the flames of Martyrdome, to ſeal Chriſts faith. 1 Pet. 2. 29. It is not the cruelty of the death, but the innocencie & holineſſe of the cauſe, (*b*) that maketh a Martyr. Neither is an erronious conſcience a ſufficient warrant to ſuffer Martyrdome, becauſe Science in Gods word muſt direct conſcience in mans heart. For they who killed the Apoſtles, in their eronious conſcience, thought they did God good ſervice: and Paul of zeal breathed out ſlaughter againſt the Lords

(*a*) *Acts & Monuments.* (*b*) *Cauſa non paſſio facit Martyrem, Aug. Ep. 6. 1. Non mortes ſed mores. D. Boys. Tho. Aq. 12. quæſt. 19. art. 6. Joh. 16. 2. Acts 9. 1. Phil. 3. 6.*

Lords Saints. Now whether the cauſe for our Seminary Prieſts and Jeſuites be ſo holy, true and innocent, as that it may warrant their conſciences to ſuffer death, and to hazard their eternall ſalvation thereon, let Pauls Epiſtle written to the ancient Chriſtian Romans be judge. (*a*) And it will plainly appear, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro oppoſite in 26. fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome

1. That our Election is of Gods free grace, and not ex operibus præviſis, Rom. 9: 12. Rom. 11. 5, 6.

2. That we are juſtified before God by faith onely, without good works. Rom. 3: 20, 28, & 4: 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor ſuch as can deſerve Heaven. Rom. 8: 18, & 11: 6, & 6: 23.

4. That *thoſe Books onely are Gods Oracles and Canonical Scripture*, which were committed to the cuſtody & credit of the Jewes, Rom. 3: 2, and 9: 2, and 16: 16. ſuch were never the Apocrypha.

5. That the Holy Scriptures have Gods authority (*b*) Rom. 9: 17. Rom. 3: 4. Rom. 11: 32.

(*a*) *Epiſtola ad Romanos is now Epiſtola in Romanos* (*b*) Note that the Scripture ſaith, & God ſaith the Scripture concludeth, is all one with Paul's περὶ εἰδώλα, having reference to what he ſpake before Rom. 1. 22. of Images.

32. conferred with Gal. 3: 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be ſaved, muſt familiarly read or know the holy Scriptures, Rom. 15: 4. Rom. 10: 1, 2. Rom. 16: 26.

7. That all Images made of the true God, are very Idols, Rom. 1: 23. and Rom. 2: 22. conferred.

8. That to bow the knee religiouſly to an Image, or to worſhip any creature, is meer Idolatry. Rom. 11: 4. and a lying ſervice, Rom. 1: 25.

9. That we muſt not pray unto any, but to God onely, in whom we beleeve, Rom. 10: 13. 14. Rom. 8: 15, 27. therefore not to Saints and Angels.

10. That Chriſt is our onely Interceſſor in Heaven, Rom. 8: 34. Rom. 5: 2. Rom. 16: 27.

11. That the only Sacrifice of Chriſtians, is nothing but the ſpirituall ſacrificing of their ſouls and bodies to ſerve God in Holineſs and Righteouſneſs, Rom. 12: 1 Rom. 13. 16. therefore no real ſacrificing of Chriſt in the maſſe.

12. That the religious worſhip called doulia, as well as latria, belongeth to God alone, Rom. 1: 9. Rom. 12: 11 Rom. 6: 18 conferred.

13. That all Chriſtians are to pray unto God in their own native language, Rom. 14 11.

14. That we have not of our ſelves, in the ſtate of corruption free will unto good. Rom. 7: 18. &c. Rom. 9: 16.

15.

15. That Concupiſcence in the Regenerate, is ſin Rom. 7: 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but ſigne and ſeal that it is conferred already unto us. Rom. 4: 11, 12. Rom. 2: 28, 29

17. That every true beleeving Chriſtian may in this life be aſſured of his ſalvation, Rom. 8: 9, 16, 35, &c.

18. That no man in this life, ſince Adams fall, can perfectly fulfill the Commandements of God. Rom. 7: 10. &c, Rom. 3: 29. &c. Rom. 11: 32.

19. That to place Religion in the difference of Meates and Dayes, is ſuperſtition, Rom. 14: 3, 5, 9, 17, 23.

20. That the imputed righteouſneſſe of Chriſt, is that only makes us juſt before God, Rom. 4: 9, 17, 23.

21. That Chriſts fleſh was made of the Seed of David, by Incarnation: not of a Wafer Cake, by Tranſubſtantiation, Rom. 1: 3.

22. That all true Chriſtians are Saints, and not thoſe whom the Pope onely doth canonize, Rom. 1: 7. Rom. 8: 27. Rom. 2: 15, 31. Rom. 16: 2, and 15. Rom. 15. 25.

23. That *Ipſe*, Chriſt, the God of peace, and not *Ipſa*, the Woman, ſhould bruiſe the Serpents head, Rom. 16: 20.

24. That every ſoul muſt of conſcience be ſubject, and pay tribute to the Higher Powers, that is, the Magiſtrates which bear the ſword, Rom.

Rom. 13: 1, 2, &c. and therefore the Pope and all Prelates must be subject to their Emperours, Kings, & Magistrates, unless they will bring Damnation upon their Souls, as Traitors, that resist God and his Ordinance. Rom. 13: 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the chief Apostle of the Gentiles, & consequently of Rome, the chief City of the Gentiles, (a) Rom 15: 15, 16, 19, 20. &c. Rom. 11: 14. Rom. 16: 6.

26. That the Church of Rome may erre, and fall away from the true Faith, as well as the Church of Jerusalem, or any other particular Church, Rom. 11: 20. 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle Judge betwixt them and us; whether of us both stands in the true ancient Catholike faith, which the Apostle taught the old Romans? and whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? and whether it be not better to return

(a) It seems by Rom. 15: 19. & the whole last Chapter, that the Christians, who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him; for he calls them his helpers v. 3: 9. Kinsmen v. 8, 13. fellow prisoners. v. 7. the first fruits of Achaia, where he had preached. v. 7. all familiar to him and to Tertius, who wrote the Epi. v. 21. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome. Acts 28: 15.

return to Saint Pauls truth, than ſtill to continue in Romes error? And if this be true; then let Jeſuites, and Seminarie Prieſts take heed and fear, leaſt it be not faith, but faction; not truth, but treaſon; not religion, but rebellion, beginning at Tyber, & ending at Tyburn, which is the cauſe of their deaths: And being ſent from a troubleſome Apoſtaticall Sea, rather than from a peaceable Apoſtolicall Seat, becauſe they cannot be ſuffered to perſwade Subjects to break their oathes, & to withdraw their alegiance from their Soveraigne, to raiſe rebellion, to move invaſion, to ſtabbe and poyſon Queens, to kill & murther Kings, to blow up whole States with Gunpowder; they deſperately caſt away their own bodies to be hanged and quartered; and (their ſouls ſaved, if they belong to God) I wiſh ſuch honour to all his Saints that ſends them. Pſ. 149: 9. And I have juſt cauſe to fear, that the miracles of Lipſius two Ladies, Blunt-ſtones Boy, Garnets Straw, and the Maids fierie Apron: will not ſuffice to clear, that theſe men are not Murtherers of themſelves, rather then Martyrs of Chriſt. (a)

And with what conſcience can any Papiſt count Garnet a Martyr, when his own Conſcience forced him to confeſſe that it was for Treaſon, and not for Religion that he dyed; But if the Prieſts of

(1) *Ut Alexandri cauſa iis qui illam ſcire cupiunt pateſiat: judicatus eſt Epheſi Æmilio Frontino Proconſule, non propter profeſſionis nomen, ſed propter perpetrata latrocinia: cum jam eſſet prævaricator (& prædator.) Euſeb. hiſt. Eccleſ. lib. 5: 5, 18.*

of such a Gunpowder Gospel be Martyrs, I marvel who are Murderers? If they be Saints, who are Scythians? And who are Cannibals, if they be Catholiques?

But leaving These, if they will be filthy, to their filthiness still: let us (to whose fidelity the Lord hath committed his true Faith, as a precious depositum 1 Tim. 6: 20. Prov. 24. 21) pray unto God that we may lead a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saviour shall ever *count us worthy that honour to suffer* Martyrdome for his *Gospells* sake: Acts 5: 41. be it by open burning at the Stake, as in Q. Maries dayes: or by secret murdering, as in the Inquisition house; or by outragious massacring, (as in the Parisians Martens) in being blown up with Gun-powder as was intended in the Parliament House, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seal with our deaths the Evangelicall truth, which we have professed in our lives: That in the dayes of our lives we may be blessed by his Word, in the day of death be blessed in the Lord, and in the day of Judgement, be the blessed of his Father Luke 11: 28. Rev. 14: 13. Matt. 25: 5. Rev. 22: 20. Even so grant Lord Jesus, Amen.

*A divine*

*A divine colloquy between the Soul and her Saviour, concerning the effectuall merits of his dolorous Passions.*

Soul.

*LOrd, wherefore diddest thou wash thy Disciples feet?*

*Christ.* To teach thee how thou shouldest prepare thy self to come to my Supper.

*S. Lord, why wouldest thou wash them thy self?* Joh. 13:14.

C. To teach thee humility, if thou wilt be my Disciple.

*S. Lord, wherefore diddest thou before thy death institute thy last Supper?* Luke 22:19.

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

*S Lord, wherefore wouldest thou go to such a place, where Judas know to find thee?* John 18:2.

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. *Lord, wherefore wouldest thou begin thy Passions in a Garden?* Joh. 18:1.

C. Because that in a Garden thy sin took first beginning, Gen. 3:3.

*S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agonie?* Matt. 26:40.

C. To

C. To ſhew that I alone wrought the work of thy Redemption. Iſa. 63 : 5.

S. *Lord, why were there ſo many plots and ſnares laid for thee?* Matt. 26 : 4.

C. That I might make thee to eſcape all the ſnares of thy ghoſtly hunter.

S. *Lord, why wouldeſt thou ſuffer Iudas (betraying thee) to kiſſe thee?* Matt. 26 : 42.

C. That by enduring the words of diſſembling lips, I might there begin to expiate ſin, where Satan firſt brought it into the world. Gen. 3 : 4, 6.

S. *Lord, why wouldeſt thou be ſould for thirty pieces of ſilver?* Matt. 27 : 3.

C. That I might free thee from perpetuall bondage.

S. *Lord, why diddeſt thou pray with ſuch ſtrong crying and teares?* Matt. 26 : 39.

C. That I might quench the fury of Gods Juſtice, which was ſo fiercely kindled againſt thee. Heb. 5 : 7.

S. *Lord, why waſt thou ſo affraid, and caſt into ſuch an Agonie?* Luke 22 : 44.

C. That ſuffering the wrath due to thy ſins, thou mighteſt be more ſecure in thy death, and finde more comfort in thy croſſes.

S. *Lord, wherefore didſt thou pray ſo oft and ſo earneſtly, that the cup might paſſe from thee?* Matt. 26 : 39, 42, 44.

C. That thou mighteſt perceive the horrour of that curſe and wrath, which being due to thy ſins, I was then to drink and endure for thee. Gal. 3 : 13.

S. *Lord,*

S. *Lord, wherefore didſt thou after thy wiſh ſubmit thy will to the will of thy Father?*

C. To teach thee what thou ſhouldeſt do in all thy afflictions; and how willingly thou ſhouldeſt yeeld to bear with patience that Croſſe, which thou ſeeſt to come from the juſt hand of thy heavenly Father.

S. *Lord, wherefore diddeſt thou ſweat ſuch drops of water and blood?* Luke 22:44.

C. That I might cleanſe thee from thy ſtaines and bloody ſpots.

S. *Lord, why wouldeſt thou be taken, when thou mighteſt have eſcaped thine enemies?* Luke 22:54.

C. That thy ſpirituall enemies ſhould not take thee, and caſt thee into the priſon of utter darkneſſe, Matt. 5:25. Matt. 21:13.

S. *Lord, wherefore wouldeſt thou be forſaken of all thy Diſciples?* Matt. 26:56.

C. That I might reconcile thee unto God, of whom thou waſt forſaken for thy ſins.

S. *Lord, wherefore wouldeſt thou ſtand to be apprehended alone?* Job. 18:8.

C. To ſhew thee, that my love of thy Salvation was more than the love of all my Diſciples.

S. *Lord, wherefore was the young man caught by the Souldiers; and unſtript of his linnen, who came out of his bed, hearing the ſtir at thy apprehenſion, and leading to the high Prieſt?* Mark. 14:51, 52.

C. To ſhew their outrage in apprehending me, and

and my power in preſerving out of their outragious hands all my Diſciples, who otherwiſe had been worſe handled by them, than was that young man.

S. *Lord, wherefore wouldeſt thou be bound?* Matt. 27: 2.

C. That I might looſe the cords of thine iniquities.

S. *Lord, why waſt thou denied of Peter?* Luke 22: 57.

C. That I might confeſſe thee before my father, and thou mighteſt learn, that there is no truſt in man, and that ſalvation proceeds of my meer mercy.

S. *Lord, wherefore wouldeſt thou bring Peter to repentance by the crowing of a Cock?* Luke 22: 20.

C. That none ſhould deſpiſe the means which GOD hath appointed for their converſion, though they ſeem never ſo mean.

S. *Lord, wherefore diddeſt thou at the Cocks crowing turn and look upon Peter?* Luke 22: 61.

C. Becauſe thou mighteſt know, that without the help of my grace, no meanes can turn a ſinner unto God, when he is once fallen from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* Joh. 19: 5.

C. That thou mighteſt perceive that it was I that did away thy Scarlet ſins. Iſa. 1: 1.

S. *Lord, wherefore wouldeſt thou be crowned with thorns?* Matt. 27: 29.

C. That

C. That by wearing Thornes, the firſt fruits of the curſe, it might appear, That it is I which takes away the ſins and curſe of the world, and crowneth thee with the crown of life and glory. 2 Pet. 5. Rev. 2: 10.

S. *Lord, why was a Reed put into thy hand?* Mat. 27: 20.

C. That it might appear that I came not to break the bruiſed Reed. Matt. 12: 20.

S. *Lord, wherefore waſt thou mocked of the Iewes?* Matt. 27: 39.

C. That thou mighteſt inſult over Devils, who otherwiſe would have mocked thee, as the Philiſtins did Samſon. Judg. 16: 25.

S. *Lord wherefore wouldeſt thou have thy bleſſed face defiled with ſpittle?* Matt. 26: 27.

C. That I might cleanſe thy face from the ſhame of ſin.

S. *Wherefore (Lord) were thine eyes hoodwinked with a vail?* Matt. 14: 63.

C. That thy ſpirituall blindneſſe being removed, thou mighteſt behold the face of my Father in heaven.

S. *Lord, wherefore did they buffet thee with fiſts, and beat thee with ſtaves?* Matt. 27: 20, Matt. 27: 15.

C. That thou mighteſt be freed from the ſtroaks and tearings of infernall fiends.

S. *Lord, wherefore wouldeſt thou be reviled?* Matt. 27: 39.

C. That Godt might ſpeak peace unto thee by his word and ſpirit.

S. *Lord,*

S. *Lord, wherefore was thy face disfigured with blows and blood?* John. 19: 3. Isa. 53: 2.

C. That thy face might shine glorious, as the Angels in Heaven, Matt. 22: 30.

S. *Lord, wherefore wouldest thou be so cruelly scourged?* Joh. 19: 1. Matt. 27: 11.

C. That thou mightest be freed from the sting of Conscience, and whips of everlasting torments.

S. *Lord, wherefore wouldest thou be arraigned at* Pilates *Barre?*

C. That thou mightest at the last day be acquitted before my Judgement Seat.

S *Lord, wherefore wouldest thou be falsly accused?* Luke 23: 2.

C. That thou shouldest not be justly condemned.

S. *Lord, wherefore wast thou turned over to be condemned by a strange Iudge?* Matt. 27: 2.

C. That thou being redeemed from the captivity of hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. *Wherefore, O Christ, didst thou acknowledge, that* Pilate *had power over thee from above?* Joh. 19: 11.

C. That Antichrist (under pretence of being my Vicar) should not exalt *himself above all Principalities & powers.* Rom. 13: 1. 1 Pet. 2: 13, 14.

S. *Lord, why wouldest thou suffer thy passion under* Pontius Pilate *being a* Roman President *to* Cesar *of* Rome? Luke 22: 2. Joh. 19: 1, &c.

C. To

C. To ſhew that the Ceſarian and Pontifician policy of Rome ſhould chiefly perſecute my Church, and crucifie me in my members. Rev. 11:8. Rev. 17:5, 6, 14.

S. *But why, Lord, wouldeſt thou be condemned?* Joh. 19:1. Luke 23:34.

C. That the Law being condemned in me, thou mighteſt not be condemned by it. Rom. 8:3.

S. *But why waſt thou condemned, ſeeing nothing could be proved againſt thee?* Matt. 27:34.

C. That thou mighteſt know, that is was not for my fault, but for thine, that I ſuffered.

S. *Lord, wherefore waſt thou led to ſuffer out of the City?* John. 19: 6. Matt. 27:34. Heb. 13: 13.

C. That I might bring thee to reſt in the heavenly City.

S. *Lord, why did the Iewes compell Simon of Cirene, coming out of the field to carrie thy Croſſe?* Luke 23: 26. Matt. 27:32.

C. To ſhew the weakneſſe whereunto the burthen of thy ſinnes brought me, and what muſt be every Chriſtians caſe which goeth out of the field of this world toward the heavenly Jeruſalem

S. *Lord, why waſt thou ſtripped of thy garments?* John 19:23.

C. That thou mighteſt ſee how I forſook all to redeem thee.

S. *Lord, wherefore wouldeſt thou be lift up upon a Croſſe?* Luk. 23.

C. That I might lift thee up with me to Heaven.

S. *Lord, wherefore didſt thou hang upon a curſed Tree?* Luk. 23: 33.

C. That I might ſatisfie for the ſin committed in eating the forbidden fruit of a tree. Gen. 2: 17.

S. *Lord, wherefore wouldeſt thou hang between two thieves?* Luke 23.

C. That thou, my dear ſoul, mighteſt have place in the midſt of heavenly Angels, Pſ. 22: 19.

S. *Lord, wherefore were thy hands and feet nailed to the Croſſe.* John 19: 25.

C. To inlarge thy hands to do the works of righteouſneſſe; and to ſet thy feet at liberty, to walk in the wayes of peace.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſouls:* Matt. 27: 33.

C. To aſſure thee, that my death is life unto the dead.

S. *Lord, why did not the Souldiers divide the ſeamleſſe coat?* Joh. 19: 22.

C. To ſhew that my Church is one without rent or ſchiſme.

S. *Lord, wherefore didſt thou taſt vinegar and gall?*

C. That thou mighteſt eat the bread of Angels, and drink the water of live.

S. *Lord, why ſaidſt thou upon the Croſſe, It is finished?* Joh. 19: 30.

C That thou mighteſt know, that by my death the Law was fulfilled, and thy Redemption effected. Rom. 10: 4. 2 Cor. 3: 13.

S. *Lord, why didſt thou cry out upon the Croſſe,*

*my*

*my God, my God, why haſt thou forſaken me?* Joh. 19:34.

C. Leaſt thou being forſaken of God, ſhouldeſt have been driven to cry in the pains of Hell, Wo, and alas, for evermore.

S. *Lord, wherefore was there ſuch a general darkneſſe when thou didſt ſuffer and cry out on the Croſſe?* Matt. 27:45.

C. That thou mighteſt ſee an Image of thoſe helliſh pains which I ſuffered, to deliver thee from the endleſſe pains of hell, and everlaſting chains of darkneſſe. 2 Pet. 2:4. Jude v. 6.

S. *Lord why wouldeſt thou have thine arme nailed abroad?* Joh. 19:23.

C. That I might imbrace thee more lovingly, my ſweet ſoul.

S. *Lord, how did the thief that never wrought good before, obtain Paradiſe upon ſo ſhort repentance?* Luke 23:43.

C. That thou mayeſt ſee the power of my death, to forgive them that repent, that no ſinner needs deſpaire.

S. *Lord, why did not the other thief, which hanged as neer thee, obtain the like mercy?*

C. Becauſe I leave whom I will, to harden themſelves in their lewdneſſe to deſtruction; that all ſhould fear and none preſume. Rom. 9:18,22.

S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yielding up the ghoſt:* Matt. 27:50.

C. That it might appear that no man took my life from me, but that I laid it down of my ſelf. Joh 10:18.

S. *Lord, wherefore didſt thou commend thy ſoul into thy Fathers hands?* Luke 23: 46.

C. To teach thee what thou ſhouldeſt do, being to depart this life. John 13: 1.

S. *Lord, wherefore did the vail of the Temple rend in twain at thy death?* Matt. 27: 51.

C. To ſhew the Levitical Law ſhould be no longer a partition wall between Jewes and Gentiles: and that the way to heaven is now open to all believers. Eph. 2. 14. Heb. 10: 19, 20.

S. *Lord, wherefore did the earth quake, and the ſtones cleave at thy death?* Matt. 27: 51.

C. For horrour to bear her Lord dying: and to upbraid the cruell hardneſſe of ſinners hearts.

S. *Lord; wherefore did not the Souldiers break thy legs; as they did the Thieves, who hanged at thy right and left hand?*

C. That thou mighteſt know that they had no power to do any more unto me, than the Scripture had foretold that they ſhould do, and I ſhould ſuffer to ſave thee.

S. *Lord, wherefore was thy ſide opened with a ſpeare?*

C: That thou mighteſt have a way to come nearer my heart.

S. *Lord, wherefore ran there out of thy precious ſide blood and water?*

C. To aſſure thee that I was ſlain indeed, ſeeing my heart-blood guſhed out, and the water, which compaſſed my heart, flowed forth after it.

Joh.

Joh. 19: 34. which once ſpilt, man muſt needs die. (a)

S. *Lord, wherefore ran the blood firſt by it ſelf and the water afterwards by it ſelf, out of thy bleſſed wound?*

C. To aſſure thee of two things: 1. That by my bloodſhedding, Juſtification and Sanctification were effected to ſave thee: 2. That my Spirit by the conſcionable uſe of the water in Baptiſme, and blood in the Euchariſt, will effect in thee righteouſneſſe and holineſſe, by which thou ſhalt glorifie me.

S. *Lord, wherefore did the graves open at thy death?*

C. To ſignifie, that Death by my death, had now received his Deaths wound, and was overcome, 1 Joh. 5: 6. Matt. 27: 52.

S. *Lord, wherefore wouldeſt thou be buried?* Matt. 27: 60.

C. That thy ſins might never riſe up in judgement againſt thee.

S. *Lord, wherefore wouldeſt thou be buried by two ſuch honourable Senators, as* Nicodemus, and Joſeph of Arimathea? Matt. 27: 60. Joh. 19: 39, 40.

C. That the truth of my death (the cauſe of thy life) might more evidently appear unto all.

S. *Lord, wherefore waſt thou buried in a new*



(a) There is about mans heart a ſkin called pericordium containing water, which cooles and moyſtens the heart, leſt it ſhould be ſcorched with continuall motion: This ſkin once pierced man cannot live. Columb. Anatom. lib. 7. Horſt. de vit. hum. lib. 10. enar. 87, 5.

*ſepulchre, wherein was never man laid before?* John 19 : 4. Matt. 27 : 60.

C. That it might appear, that I and not another aroſe: and that by mine own power, not by anothers vertue; like him who revived at the touching Eliſhas bones. 2 Kings 13 . 1.

S. *Lord, wherefore didſt thou raiſe up thy body again?* Matt. 28 : 6.

C. That thou maiſt be aſſured that thy ſins are diſcharged, and that thou art juſtified. Rom. 4:25.

S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy Reſurrection;* Mat. 27 : 32, 35.

C. To give an aſſurance, that all the Saints ſhall ariſe by the vertue of my Reſurrection, at the laſt day. Acts 17 : 31.

S. *Lord, what ſhall I render unto thee for all theſe benefits?* Pſ. 116 : 11.

C. Love thy Creatour, and become a new creature. Gal. 6 : 17.

### *The Souls Soliloquie, ravished in comtemplation of the paſſion of our Lord.*

WHat haſt thou done, O my ſweet Saviour and aye bleſſed Redeemer, that thou waſt thus betrayed of Judas, ſold of the Jews, apprehended as a Malefactour, and led bound as a Lamb to the ſlaughter? What evill hadſt thou committed, that thou ſhouldeſt be thus openly arraigned, accuſed falſly, and unjuſtly condemned before Annas and Caiaphas, the Jewiſh Prieſts, at the Judgement-Seat of Pilate the Roman Preſident

ſident! What was thine offence? Or to whom didſt thou ever wrong? that thou ſhouldeſt be thus pitifully ſcourged with whips, crowned with thorns, ſcoffed with floutes, reviled with words, buffetted with fiſts, and beaten with ſtaves? O Lord, what didſt thou deſerve, to have thy bleſſed face ſpit upon and covered (as it were) with ſhame? to have thy garments parted, thy hands and feet nailed to the Croſſe: to be lifted up upon the curſed Tree, to be crucified among Thieves, and made to taſte gall and vinegar? and in thy deadly extremity, to indure ſuch a Sea of Gods wrath, that made thee to cry out, as if thou hadſt been forſaken of God thy Father? yea, to have thy innocent heart pierced with a cruel ſpear, and thy precious bloud to be ſpilt out before thy bleſſed Mothers eyes? Sweet Saviour, how much waſt thou tormented to endure all this, ſeeing I am ſo much amazed but to think upon it! I enquire for thine offence, but I can find none in thee: no, not ſo much as *guile to have been found in thy mouth*, 1 Pet. 2: 22. Thine enemies are challenged and none of them dare *rebuke thee of Sin:* John 8: 46. Thine Accuſers (that are ſuborned) agree not in their witneſſe, the Judge that condemnes thee, openly cleareth thine Innocency; his wife ſends him word, that ſhe was warned in a dream, that thou waſt a juſt man, and therefore ſhould take heed of doing injuſtice unto thee; Matt. 27: 29. The Centurion that executes the confeſſeth thee of a truth, *to be both a juſt man, and the very Son of God.* The Thief that hangeth with thee; juſtifieth

ſtifieth thee; *that thou haſt done nothing amiſſe.* What is the cauſe then O Lord, of this thy cruel Ignominy, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrows; my ſins wrought thy ſhame, mine iniquities are the occaſion of thy injuries. I have committed the fault, and thou art plagued for the offence: I am guilty, & thou ſufferedſt the death: I have done the crime, and thou hangedſt on the Croſſe, Oh the deepneſſe of Gods Love! Oh the wonderfull diſpoſition of heavenly grace! Oh the unmeaſurable meaſure of divine mercy! The wicked tranſgreſſeth, and the juſt is puniſhed; the guilty is let eſcape, and the innocent is arraigned: the malefactor is acquitted, and the harmleſſe condemned, what the evill Man deſerved, the good man ſuffereth: the ſervant doth the fault, the Maſter endures the ſtrokes. What ſhall I ſay? Man ſinneth, and God dieth. O Son of God: who can ſufficiently expreſſe thy love? or commend thy pity? or extoll thy praiſe? I was proud, and thou art humbled: I was diſobedient, and thou becameſt obedient: I did eat the forbidden fruit, and thou didſt hang on the curſed tree; I played the glutton, and thou didſt faſt: Evill concupiſcence drew me to eat the pleaſant Apple, and perfect charity led thee to drink of the bitter Cup. I aſſayed the ſweetneſſe of the fruit, and thou diddeſt taſte the bitterneſſe of the gall: Fooliſh Eve ſmiled when I laughed; but bleſſed Mary wept, when thy heart bled and died. O my God, here I ſee thy goodneſſe, and my badneſſe: thy Juſtice, and my injuſtice: the impietie

pietie of my flesh, the Piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; what shall I render unto thee for all thy benefits bestowed upon me a sinfull soul? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more than I am able to pay, for I am in that respect bound with all my powers and affections to love and to adore thee. If I owed my self unto thee, forgiving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruell a death, to procure my redemtion; Great was the benefit that thou wouldest create me of nothing, but what tongue can sufficiently expresse the greatnesse of thy grace: that thou didst redeem me with so dear a price, when I was worse than nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee; (and who can pay thee, who bestowest thy graces without either respect of merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankerupt, that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the lose of thy Image, by the fall of my first unhappy parents, I cannot love thee with all my might, and my mind, as I should: therefore as thou didst first cast thy love upon me, when I was a child of wrath, and a lump of the lost and condemned world: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and

affections: that though I can never pay thee in that measure of love, which thou hast deserved, yet I may endeavour to pay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of Heart, love my Neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption, without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit, suffer me O heavenly Father, who art the Father of Spirits, in the meditation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved, yet be mercifull unto me for the merits of thy Son, who hath suffered so much for me. What if thou seest nothing in me but misery, which might move anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy & compassion. Behold the mistery of his incarnation, & remit the miserie of my transgression: And as oft as the wounds of thy Son appear in thy sight. Oh, let the woes of my sins be hid from thy presence. As oft as the redness of his blood glisters in thine eyes; Oh let the guiltiness of my sin be blotted out of the Book. The

wanton

wantonneſſe of my fleſh provoked thee unto wrath: Oh, let the chaſtity of his fleſh perſwade thee unto mercy: that as my fleſh ſeduced me to ſin, ſo his fleſh may reduce me unto thy favour. My diſobedience hath deſerved a great revenge, but his obedience merits a greater weight of mercy; for what can man deſerve to ſuffer, which God made man, cannot merit to have forgiven? When I conſider the greatneſſe of thy Paſſion, then do I ſee the trueneſſe of that ſaying: That Jeſus Chriſt came into the world to ſave the chiefeſt ſinners. Dareſt thou then, O Cain ſay, that thy ſins are greater than may be forgiven? thou lyeſt like a murtherer: The mercies of one Chriſt are able to forgive a whole world of Cains, if they will believe and repent. The ſins of all ſinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody paſſions ſake, which thy ſon Jeſus Chriſt hath ſuffered for me, and I have now remembred unto the, pardon and forgive thou unto me all my ſins, and deliver me from the curſe and vengeance which they have juſtly deſerved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I ſo earneſtly knock for. Neither ſhall mine importunity ceaſe to call and knock, with the man that would borrow the loaves; untill thou ariſe and open unto me thy gates of Grace. And if thou wilt not beſtow on me the loaves; yet O Lord, deny me not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt no thing for all thy benefits,

benefits, but that I love thee in the truth of my inward heart, whereof a new Creature is the truest outward testimony) and that is as easie for thee to make me a new creature. as to bid me to be such: Create in me, O Christ a new Heart; and renew in me a new spirit: and then thou shalt see how (mortifying old Adam; and his corrupt lusts) I will serve thee as thy new Creature, in a new life after a new way: with a new tongue, and new manners, with new words, and new works; to the glory of thy Name, and the winning of other sinfull souls unto the Faith by my devout Example.

Keep me for ever. O my Saviour, from the torments of Hell, and Tyranny of the devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdome. Receive me into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gaspe upon the Crosse, so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O Christ, for thine own names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever, Amen.

The

# The Chief

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